COLUMBIA UNIVERSITY
THE
LIBRARIES
IN THE CITY OF NEW YORK

SOLEMN MASS—ELEVATION OF THE HOST

THE MASS AND VESTMENTS OF THE CATHOLIC CHURCH

LITURGICAL, DOCTRINAL, HISTORICAL
AND
ARCHÆOLOGICAL

BY THE
RT. REV. MONSIGNOR JOHN WALSH

TROY, NEW YORK
TROY TIMES ART PRESS
1909

Nihil obstat

FRANCIS E. KLAUDER, C. SS. R.

Censor.

Imprimatur

✠ THOMAS M. A. BURKE,

Bishop of Albany.

Die 1, Jan. 1908.

37-25076

COPYRIGHT, 1909
BY
RT. REV. MONSIGNOR JOHN WALSH

ALBANY
DIOCESAN
LIBRARY

37-25076 Jul. 28. 1939 R.

TO THE

Rt. Rev. Thomas Martin Aloysius Burke, D. D.

Bishop of Albany, N. Y.,

This Volume
is dedicated as a token of
reverence and affection for the man, the priest,
and the bishop whose qualities of mind
and heart make him the ideal
shepherd of his flock.

CONTENTS

		PAGE
	Rt. Rev. Bishop Burke's Letter .	9
	Author's Preface	11
	Cardinal Newman's Summary of the Mass	17
CHAPTER		
I	Liturgy in General	21
II	Language of the Liturgy . . .	31
III	Different Kinds of Liturgies . .	34
IV	Roman Liturgic Books . . .	42
V	Liturgic Places	48
VI	The Liturgy of the Mass . . .	61
VII	Sacrifice in General and the Sacrifices of the Old Law	85
VIII	The Mass the Sacrifice of the New Law	94
IX	The Mass	123
X	Efficacy and Fruits of the Mass .	156
XI	Sacrifice of Impetration for favors Spiritual and Temporal . . .	175
XII	Sacrifice of Propitiation or Sin-Offering	178

CHAPTER		PAGE
XIII	Infallibility or Certainty of the Fruits of the Mass	185
XIV	Infallibility of the Fruits of Propitiation	188
XV	The Application of the Fruits of the Mass	193
XVI	The Oblata or Offerings for Masses	205
XVII	Where Mass May be Celebrated	233
XVIII	Number of Masses to be said daily	239
XIX	Time of Celebrating Mass . .	247
XX	The Structure of the Mass . .	259
XXI	The Requisites of the Mass, Altar, Tabernacle	306
XXII	Privileged Altar	333
XXIII	Altar Cloths, Antependium, Cere-Cloth, Vesperal	345
XXIV	The Chalice and Paten . . .	352
XXV	Ciborium, Pyx, Ostensorium, Lunula, Custodia	368
XXVI	Reservation of the Sacred Host .	375
XXVII	Corporal, Pall, Purificator . . .	378
XXVIII	Burse, Veil, Finger Towel, Bell, Gong, Osculatory, Thurible .	384

CHAPTER		PAGE
XXIX	The Crucifix	389
XXX	Missal, Missal-Stand, Altar Cards	398
XXXI	Candles	406
XXXII	Bread and Wine	413
XXXIII	The Stations	421
XXXIV	Sacred Vestments in General	424
XXXV	The Amice	432
XXXVI	The Cincture	436
XXXVII	The Alb	439
XXXVIII	The Maniple	447
XXXIX	The Stole	453
XL	The Chasuble	464
XLI	Color of Vestments	479
XLII	Supplementary Vestments, Papal, Cardinalitial, Archiepiscopal, Episcopal, Sacerdotal, Diaconal, Subdiaconal	484
	Appendix	521
	Index	533

RT. REV. BISHOP BURKE'S LETTER.

MANY excellent works have been written both in Latin and in the vernacular explanatory of the Liturgy and the ceremonies of the Church. These works have each its own peculiar merit. As, however, the rubrics and the ceremonies of the Church are an inexhaustible subject, this new work, "The Mass and Vestments of the Catholic Church," by Rt. Rev. Monsignor John Walsh, will not fail to prove interesting to the Rev. clergy and edifying and instructive to the Catholic laity.

Many of our non-Catholic brethren, who not infrequently assist at the celebration of the more solemn feasts of the Church are deeply impressed with the beautiful ceremonial, and they are sincerely desirous of knowing the signification and meaning of the sacred rites. Hence they seek information from their Catholic friends. The work of Monsignor Walsh which is written in a clear and lucid style, will enable the Catholic readers to answer all the questions of their non-Catholic friends intelligently and satisfactorily.

Monsignor Walsh in his work treats of the history of the Liturgy and of the dogmatic and

symbolic signification of the ceremonies of the Church. In his work he has embodied all the recent decisions of the Sacred Congregation of Rites, hence the work will be a valuable aid to the Rev. clergy in preparing their instructions on the rubrics, and it cannot fail to be deeply interesting, nstructing and edifying to the faithful.

Albany, July 29th, 1908.

✢ THOMAS M. A. BURKE,
Bishop of Albany.

AUTHOR'S PREFACE.

SOMETIME ago a convert asked me to recommend a convenient handbook on the Mass and Vestments, which would aid her in gleaning information to give response to the various questions proposed to her by non-Catholic associates. The remark was made, that this topic was more and more occupying the attention of non-Catholics who, interested in its many ceremonial and ritualistic phases, sought to be informed as to the significancy and names of all the details surrounding this supreme act of Catholic worship.

This request for a Manual of the Mass and Vestments was the inspiration of this volume. When the ground was surveyed for the purpose of answering the question, the author was surprised to find how meagre and unsatisfactory was the available material. The best authors are still concealed, for popular uses, in the Latin and French tongues. The English books of Devine, Rock and Gihr are either too voluminous for the average taste, which seeks condensation and rapid research, or only deal with special attributes of the subject—prominently its mystic and devotional aspect. "O'Brien, On the Mass," for many years deservedly held a supreme practical place, but in many respects it has grown obsolete, and in some incorrect. In

saying so much, there is no wish to detract from the author's industry and research, nor to deny him all praise as the pioneer in a new field, so far as these labors were presented to American readers in an English dress.

The sincerity of this recognition of his average acceptableness is reflected in the frequent references to his painstaking work running through this volume.

The present effort is an attempt to meet the demand of the hurried laity, and even of the busy clergy, who may wish to refresh the knowledge once imbibed from more authoritative sources, no longer accessible.

For many years the author has been awaiting a treatise on this subject, which would supply various omissions, and afford a complete exposition of its different phases. For example, the statement has been always made that the Mass is a true sacrifice, and yet there has been lacking a special chapter on sacrifice and its essential traits, to demonstrate the truth and reasonableness of the Catholic contention. There has also been wanting a detailed analysis of the fruits and efficacy of the Mass, a subject of paramount interest surely for all Catholics. The subject was either ignored, or dealt with under cover of broad generalities by the majority of professed theologians. The complexity of the subject perhaps was the bar to a close grapple with it. Under the

guidance of His Grace, the present Archbishop of Dublin, and those commanding figures in theological science—De Lugo, Suarez and Vasquez—an attempt has been made to unravel its tangled web, and although no labor has been slighted to simplify it and make it intelligible, the author freely acknowledges its transparency is not what he would desire, nor has it yet been adjusted to the level of the average reader. An honest effort, however, has been made, without shirking any of its difficulties to solve it, and if failure is to be the verdict, the sentence should not fall on the intention, but on its execution.

The section devoted to the Vestments may awaken interest and reflection, even though it may not win approval. The more popular and facile procedure has been to trace the Christian liturgic garments to a Hebrew ancestry, following the leadership of its first expositor, Rabanus Maurus. With a few exceptions, the truer method seems to be to ascribe them to a classic origin—the primitive types being the everyday dress of the Roman and Greek citizen. Starting with this principle, the older forms are described, authorities cited, probabilities weighed, newer developments and transformations recorded, and a note made of the Papal and conciliar decrees which fixed their status as ecclesiastical vesture.

The hope is entertained that the chapter on Liturgy and the various forms it assumes may not

be considered academic, as if the exclusive preserve of only professional liturgists. In all questions pertaining to the structure of the Mass it lies at the root of their solving. To many it is a matter of surprise to learn that the Mass is not always offered under a uniform formula or rite. Not only do East and West differ from each other, both also present peculiar and distinct varieties of the same solemn function within their respective boundaries. Whilst this is true of the contemporary East and West, the number of such formulæ has been reduced to a minimum in the Western Church, where the dominion of Rome has been exerted in the direction of every attainable uniformity. The result of this supervision has been the elimination of the great Gallic rite under King Pepin, and of others, either for their total extinction or limitation during the years coincident with, and subsequent to the Council of Trent.

This subject of Liturgy, including origin, sphere of influence and specific kinds, is interesting for the reason that it is a theme of only comparatively modern research. Prior to the sixteenth century, when the Liturgies of SS. Basil, Chrysostom, James and Mark, and others of Eastern ancestry were first printed, the data were wanting for even a restricted investigation and comparison.

The first to illumine the Greek Liturgies was Goar in his treatise on the Euchologium published in the middle of the seventeenth century. In the

preceding century, Pamelius edited the Liturgy of Pope Gregory the Great, with notes by Menard. Then followed Thomasius with the Sacramentary of Pope Gelasius, and Gavanti, Bona, Le Brun, Martene and Muratori who discoursed on the Roman Liturgy. Toward the close of the seventeenth century, Bona, Thomasius and Mabillon rescued the Gallican Liturgy, long since obsolete and unused, from oblivion. In the eighteenth century the Roman Sacramentary of Pope Leo the Great was discovered. In the early part of the eighteenth, Renaudot revealed valuable information of the Liturgies of Alexandria and Antioch, hitherto almost entirely unknown.

Thus it was not until the eighteenth century that liturgic material was supplied in such abundance as to enable the student of Liturgies to form a comprehensive and intelligent view of his subject.

By travel, observation, research and an industrious comparison of authorities when their dicta varied, the author's ambition has been to attain the goal of accuracy. There is no need to remind him that this claim to accuracy is only relative. In a field so extensive and prolific in data, absolute exactness would be the highest and rarest achievement.

For the catechetical form in which the book is cast he has no apologies to offer. Some candid critics advised another form akin to the average book. Were he seeking an easy task he would

have followed the exemplars of his predecessors. Oftentimes the construction and differentiations of questions cost him more thought and labor than their answers. Whilst the answers were sometimes familiar and always accessible, the questionnaire was a new venture which demanded constant discrimination to bring forth the desired information.

With perhaps too sanguine expectancy, he was persuaded to the adoption of the question form by, first of all, the hope the book might some day be honored with acceptance as a class book for advanced pupils in our Catholic schools, and secondly, with the purpose of giving definiteness and precision to its contents.

A book of solid text for the ordinary reader is a pathless jungle. The book whose page is broken into paragraphs is like the forest path with its trees blazed into well-defined trails. The book intersected with question and answer is the open country and the sure highway where the traveller may always get his bearings.

For purposes of verification by reference and more extensive reading, a bibliography is appended to many of the chapters which may serve to widen the reader's acquaintance with specialists, who have dealt more extensively with the topics under survey.

St. Peter's Rectory,
Feast of All Saints,
1908.

CARDINAL NEWMAN'S SUMMARY OF THE MASS.

"To me nothing is so consoling, so piercing, so thrilling, so overcoming as the Mass said as it is among us. I could attend Masses forever and not be tired. It is not a mere form of words,—it is a great action, the greatest action that can be on earth. It is not the invocation merely, but if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before whom angels bow and devils tremble. This is that awful event which is the scope and the interpretation of every part of the solemnity. Words are necessary, but as means not as ends; they are not mere addresses to the throne of grace, they are the instruments of what is far higher, of consecration, of sacrifice. They hurry on as if impatient to fulfill their mission. Quickly they go, the whole is quick; for they are all parts of one integral action. Quickly they go; for they are awful words of sacrifice, they are a work too great to delay upon; as when it was said in the beginning: "What thou doest, do quickly." Quickly they pass; for the Lord Jesus goes with them as He passed along the lake in the days of His flesh, quickly calling first one and then another. Quickly they pass; because as the light-

ning which shineth from one part of the heaven unto the other, so is the coming of the Son of Man. Quickly they pass; for they are as the words of Moses when the Lord came down in the cloud, calling on the name of the Lord as He passed by "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth." And as Moses on the mountain, so we too "make haste and bow our heads to the earth and adore." So we all around, each in his place look out for the great Advent, "waiting for the moving of the water." Each in his place, with his own heart, with his own wants, with his own thoughts, with his own intentions, with his own prayers, separate but concordant, watching what is going on, watching its progress, uniting in its consummation; not painfully and hopelessly following a hard form of prayer from beginning to end, but like a concert of musical instruments, each different but concurring in a sweet harmony, we take our part with God's priest supporting him yet guided by him. There are little children there and old men and simple laborers and students in seminaries, priests preparing for Mass, priests making their thanksgiving; there are innocent maidens and there are penitent sinners; but out of these many minds rises one Eucharistic hymn, and the great Action is the measure and the scope of it."

CARDINAL NEWMAN.

CHAPTER I.

LITURGY IN GENERAL.

What is the meaning of the word Liturgy?

It is derived from two Greek words and signifies a public ministry or work.

What is its ecclesiastical significancy?

It is the harmony and uniformity of the ceremonies and rites regulating and defining public worship.

What is understood by public worship?

The honor and praise given to God in the name and by the authority of the Church.

Is all religious worship publicly offered a part of public worship?

No. It is necessary to distinguish between religious acts performed by the faithful under the individual impulse of pious inspirations, and the individual, or collective acts prescribed by the Church and done in her name. The former are acts of private devotion or worship; the latter only of public worship that appertain to Liturgy.

Is not this interior private worship of God sufficient for Christians?

Although modern error maintains its competency, it is neither sufficient for the individual

nor God. The individual instinct craves exterior worship, and the sum of worship due God is obtained only by public worship.

What are the motives of this necessity of public worship?

Four:

(*a*) Human nature demands it. We are not like the angels, pure spirits. We are both body and soul. This duality is the work of God. The two should honor God; the soul by interior worship, and the body united to the soul by exterior, public worship.

(*b*) There is an irresistible instinct to show forth by exterior signs that which our soul feels and approves interiorly. This is true of joy, fear, suffering, etc. It is also true of religious sentiments. Hence the Psalmist says, "My heart and my flesh have trembled in the presence of the living God."

(*c*) Sensible objects and instruments are often necessary to quicken the sentiments and energy of the soul. Thus, exterior devotions contribute efficiently to excite to the worship of God and the performance of our religious duties. A neglect of them results in laxity and indifference.

(*d*) Those who refuse to pay public homage to God are not consistent. When they honor human celebrities they are not content with mere admiration inwardly expressed, but sound their praises and glorify them by word in literature,

sculpture and the pomp of worldly fetes. If creatures are thus fittingly honored, why should we be restrained from the completeness of God's homage by public and external worship?

Is not then private, exterior worship sufficient?

It is not, for the reason, that the individual is neither isolated, nor is he absorbed in the commonwealth. He is also a member of a divinely constituted society called the Church, and as such is bound to render God a social and public service. This united homage becomes a bond of unity and Christian comradeship between the faithful, and a source of mutual edification.

What are the advantages of this Liturgy?

They pertain to:

1. Individuals.
2. Society.
3. Theology.
4. The Arts.

How does the Liturgy affect individuals?

It imprints the seal of nobility on the body through the sacraments; it illumines the soul by a presentation of the principal mysteries under an embodiment of external forms, and thus becomes a universal and popular instruction accessible to all men, whether uneducated or educated; it inspires the heart by the ineffable unction of the liturgic text, and the chant and ceremonies.

How does it react on society?

It is a bond of fraternal union between men, convening them in the same religious assemblies, and uniting them, by the mutual proffer of prayers and suffrages, as becoming the children of the same heavenly Father and the brethren of Christ.

What is the relation of Liturgy to Theology?

The Church has uniformly taught through her doctors and theologians that the Roman Liturgy is the pure expression of her doctrine. For example, Pope Celestine appealed to the Liturgy as an unanswerable refutation of the error of the Pelagians, denying the necessity of divine grace, and said: "The standard of prayer determines the standard of belief."

St. Augustine also proved the same theme by saying:

"The Church does not need to recur to long discussions; what we believe is found in our daily prayers." Leo XIII expresses the same thought in his Encyclical to the Oriental bishops. Whilst therefore Liturgy cannot supplant Theology, it should be considered a *locus theologicus*, or a source from which theologians may draw proofs in favor of the verity of the truths which belong to Catholic faith.

What bearing has Liturgy on the Arts?

It has encouraged and developed them, because the Church, through her Liturgy, has employed

the choicest products of nature and human taste and industry, and appealed to the many-sided genius of men.

Give definite instances of this encouragement?

In architecture, by the number, splendor, variety and costliness of the churches. In sculpture, painting, printing, plain chant, music, carving, mosaics, rich fabrics and in the handiwork of the goldworkers and bell-makers the influence of the Liturgy has been potent and inspiring, because, on altar, window, sidewall, sacristy, baptistry and tower, the Church has a place for their masterpieces.

What is the origin of the Liturgy?

It has a Christian origin in its Christian adaptation, and as an element of universal worship, it began when men developed and systematized their practice of public worship.

Does it not owe something to Judaism?

It is indebted to Judaism for the form of its primitive assemblies and the formula of its prayers in the sacred books of the Old Testament, such as the psalms, canticles and prophecies.

How does it differ from the Jewish Liturgy?

(*a*) By the disavowal and rejection of circumcision which is fundamental to Judaism.

(*b*) By the institution of Baptism and Holy Orders, wherein by the imposition of hands the Holy Spirit is imparted.

(*c*) By the creation of the Mass or Eucharistic Sacrifice which is the nucleus and centre of all Liturgy.

(*d*) By the appointment of special Christian feasts which supersede the Jewish feasts, and by the substitution of Churches and, in the beginning, private houses where the first Christians met for prayer, exhortation and the breaking of bread, for the Temple of Jerusalem which was the centre of Jewish worship.

Did not the early Church adopt some elements of the Liturgy from the pagans?

There are some ceremonies in the Liturgy whose outlines may be discerned among pagans. Pagan temples were rarely converted into Christian churches, and pagan feasts transformed into Christian feasts. By the adoption and consecration of these pagan rites to the service of the true God they were shorn of their pagan significancy.

Liturgy was defined "as the harmony and uniformity of ceremonies and rites regulating and defining public worship." What is ceremony?

Ceremony is the visible and external action of worship fixed and determined to secure uni-

formity. It includes both the essentials and accidentals of that action.

What is a Rite?

Rite, from the Latin *recte*, an act performed according to rule, has various significations. Sometimes it is synonomous with Liturgy as, for example, a Roman rite is the same as Roman Liturgy. Again, it designates a particular ceremony, as the rite of the blessing of water. More commonly it signifies the manner according to which a ceremony is to be performed.

What is the meaning of Rubrics?

The rules which govern the exterior action of public worship, as for example, the time, place and manner of observing the rites and ceremonies appointed by ecclesiastical authority.

How is the word derived?

From the Latin *rubrica*, a red earth or chalk, with which the ancient Romans wrote the titles of their laws on the monuments. From the title the name Rubric was applied to the law itself. Later the Church wrote her liturgic laws also in red.

Where are these Rubrics found?

In the liturgic books which include, with the ministries of worship, the rules according to which the sacred functions must be performed.

How are Rubrics divided?

Into:

1. Essential and accidental.
2. Preceptive and directive.

What are essential Rubrics?

They are those without which the sacred function is non-existent or invalid, as, for example, the rubrics which prescribe the consecration in the Mass.

What are accidental Rubrics?

Those without which the sacred function will exist, as, for instance, the rubrics which prescribe inclinations and the sign of the cross.

What are preceptive Rubrics?

Those which oblige under the penalty of mortal or venial sin, as the thing enjoined is grave or of minor importance, as, for example, the prohibition to add or subtract anything from the celebration of Mass.

What are directive Rubrics?

Those which merely give counsel or advice, but are not obligatory under pain of sin, like the prayers to be said, according to the priest's convenience, before Mass.

Who alone in the Church has supreme power over Liturgy?

This power belongs alone to the sovereign Pontiff.

Give some instances of the exercise of this control?

Pope Saint Sixtus (119) ordained that sacred ministers alone be permitted to touch sacred vessels, and confirmed the chanting of the *Sanctus* in the Mass.

Pope Saint Victor I. (193) decreed that Easter must be celebrated on Sunday.

Pope Saint Felix (269) recommended that Mass be offered on the tombs of the martyrs.

Pope Sylvester (314) ordained that Mass must be celebrated on a linen cloth, that the deacon wear a dalmatic, and he also issued regulations on the consecration of the holy chrism, and supplying the ceremonies of baptism for those baptized in sickness.

In the succeeding centuries, Leo the Great, Gelasius and Gregory the Great enlarged the content of the Liturgy.

What is the nature of this Papal power over Liturgy?

It is supreme and worldwide. It extends to all Catholics—to all Churches under Roman dominion, and to all matters appropriate to public worship, such as: the rites and ceremonies of Mass and of the divine office; the administration of the sacraments; liturgic books; the canonization of saints; the institution of feasts, etc.

How does the Pope ordinarily exercise this power?

Through the Sacred Congregation of Rites, composed of cardinals and consultors, on whom it is incumbent to require that a uniformity of Roman rites shall exist in all churches of Roman communion.

Have bishops any power over the Liturgy?

The bishops, being the pastors and guides of their respective dioceses, have a specific power over the Liturgy. That control is however limited and dependant.

What can they do in matters Liturgic?

They can authorize and appoint solemn votive Masses, exposition and benediction of the Blessed Sacrament, prayers at Mass and processions, bless and consecrate churches, and examine liturgic and doctrinal books printed in their diocese.

In what is their control limited and dependant?

A bishop cannot create a special Liturgy. He is obliged to accept and use the liturgic books, missal, ritual and others published by the Holy See. He cannot add to the offices of the saints, nor change even the calendar of his own diocese. He can neither establish nor suppress feasts of obligation. He cannot be a judge to solve doubts relative to rites and ceremonies with finality.

CHAPTER II.

LANGUAGE OF THE LITURGY.

In the beginning was not the Liturgy in the vernacular of each country?

It was embodied at least in the principal languages then spoken.

What was the advantage of this practice?

The faithful had a clear understanding of the prayers expressed in their language, and could participate in the rites and ceremonies with edification and attention.

Why did this practice cease notwithstanding its advantages?

(*a*) Because after a specific period, sooner in the East than West, the liturgic text became slowly fixed and determined in these ancient languages, to which succeeded in time a vast variety of new dialects. The Church could not adopt these vulgar tongues, because they were constantly changing and demanding new translations, which imperfectly conveyed the sense and beauty of the primitive texts, and lending themselves to the peril of endless errors.

(*b*) By adhering to the ancient text the Church more securely preserved the unity and perpetuity of the Catholic faith. A variety of

tongues in the public worship of the Church has always been favorable to heresies and schisms, a fact attested by the history of the Eastern Church, and the behavior of heresiarchs who launched their errors under cover of the novelties of spoken speech.

(*c*) The employment of the ancient languages in the Liturgy preserved the dignity and majesty of the sacred ministry of the Church. Whilst the primitive tongue had its perfect, sharply defined idioms, venerable by their beauty and antiquity—the newer vulgar speech was often devoid of nobleness, and replete with trivialities which ill-assorted with the majesty and impressiveness of divine worship.

What are the elements of the Latin language in use in the Church?

It is distinguished by its precision, vigor, nobility and clearness.

Why is the Latin used in the Roman Liturgy?

(*a*) Because of its qualities above enumerated.

(*b*) Because it is a principle of unity between peoples otherwise differing in language and nationality. By it they may assist in various countries at the offices of divine worship, not only with the same rites, but also with the same formula of prayers.

(*c*) Because the Latin is the language of the ancient Church and of its Fathers and Doctors,

and thus its usage brings the inheritance of a splendid Christian literature, and establishes a bond with the Church of the first and later ages.

How is the inconvenience of an unknown tongue obviated?

By the injunction constraining priests to instruct the faithful on the meaning and purpose of the various phases of the Liturgy, and the authorized permission, under Episcopal supervision, to issue translations in everyday speech of the liturgic books.

CHAPTER III.

DIFFERENT KINDS OF LITURGIES.

How are Liturgies divided?

Into Eastern and Western Liturgies.

How many are the Eastern Liturgies?

Four: Greek, Syrian, Armenian and Coptic.

What is the Greek rite?

The rite followed by those Churches which accepted Constantinople as their pattern.

How many other Liturgies does the Greek include?

Three: Of the Presanctified, followed on the fast days of Lent; of St. Basil, followed on these ten days of the year: the Vigils of Christmas and Epiphany, January 1, the Greek feast day of St. Basil, five Sundays of Lent, Holy Thursday and Holy Saturday; of St. Chrysostom, used every other day of the year.

What was the language of the Greek Liturgy?

Primitively it was Greek. Now it is translated into Georgian, Slavonic, Arabic and Roumanian.

What is the Syrian rite?

The rite of the races which occupied ancient Aramaea, or Syria and Mesopotamia and were subject to the patriarch of Antioch.

How many groups of Christians use the Syrian Liturgy?

Three:

1. The Chaldeans whose liturgic language is the Syro-Chaldaic.

2. The Syrians whose Liturgy is in the Syriac tongue.

3. The Maronites who employ the Syriac in their rites, but whose Liturgy has been modified and made to approximate in many particulars to the Roman.

What is the Armenian rite?

The exclusive rite of the Armenians.

What is peculiar to the Armenian rite?

In contrast with the other Oriental rites which include a variety of Mass formulas or Ordinaries, the Armenian has only one, and therefore it possesses a distinctive liturgic unity.

What is the source of the Armenian rite?

Its source is predominantly Greek, to which it is allied by many resemblances. The Armenians attribute it to St. Basil, St. John Chrysostom and St. Athanasius.

What is the Coptic rite?

The rite in the Coptic language of the people of the same name in Egypt.

How many other rites does it comprehend?

Three: That ascribed to St. Cyril or St. Mark,

the rite of St. Basil and the rite of St. Gregory, the Theologian.

What other rite is kindred to it?

That of the Abyssinians, written in the Geez language and including twelve different varieties.

Are these Oriental Liturgies derived from a multiple or single source?

In the absence of documentary proof, their construction presupposes a uniform origin and a primitive identity contemporary with the Apostolic age. The same rites, like the imposition of hands, the blessing of a priest, the kiss of peace, baptism and the Eucharist are common to all. The identity of the Mass in the various formulas is also established by the lections and chants in the first part, and the Preface, the Consecration, the prayers of the Canon and the Communion in the second.

According to a tradition permanent in the Oriental Churches who was the author of this parent Liturgy?

St. James, the Apostle and the first bishop of Jerusalem.

What are the Western Liturgies?

The Western or Occidental Liturgies are those followed in countries whose speech or origin was Latin or Roman.

What are these Liturgies?

The Roman, Ambrosian, Gallican, Mozarabic and Celtic.

What is the Roman?

The Liturgy in vogue in the Church of Rome, and believed to be partly the parent and font of all the other Western rites.

Is the primitive Roman rite still in use?

Its substantial features may still be seen in the actual Roman Liturgy. It is also true that there was an epoch when it borrowed many details from the other Liturgies, and especially the Gallican.

What are the most ancient documents of the Roman rite?

The Leonian, Gregorian and Gelasian Sacramentaries, the Roll of Ravena, and the Ordines Romani. The Gregorian and Gelasian Sacramentaries show traces of Gallican meddling, and give evidence of interpolations which are foreign to Rome. There is also absence of accord between the Roll of Ravenna and the Ordines Romani and the Roman rite, as known from other sources. The Leonian Sacramentary is the most distinctly and purely Roman of them all.

What is the Leonian Sacramentary?

It is a collection of prayers and prefaces of the Mass for the entire year, nine months of which

are extant in the Verona manuscript, and an anthology of liturgic extracts constituting a primitive Missal.

To what age is it attributed?

To the middle of the fifth century. Its author however cannot be identified with certainty.

What is the character of the Roman rite as demonstrated by these documents?

It is sober, practical, grave and dignified. The Mass in particular is remarkable for its simplicity. The poetic, dramatic and spectacular elements like the blessing of ashes and palm branches, the procession of lighted candles on the Purification, the touching and suggestive ceremonies of Good Friday and Holy Saturday, and other analagous rites are not found in the ancient Roman Liturgy, and are therefore importations from other Liturgies.

What is the Ambrosian rite?

The rite followed by the Church of Milan, and so named from St. Ambrose, the most illustrious of its bishops, not because he was its author, as it really antedated him, but because he enriched it with many prayers and hymns and introduced the custom of chanting the psalms alternately.

What are its general features?

In essentials it resembles the Roman rite, but in details it approaches the Gallican and Mozarabic Liturgy.

Was its usage in Milan unopposed?

Charlemagne and Pope Nicholas II., in the eleventh century, and Eugene IV., in the fifteenth tried to substitute the Roman rite for it, but the Milanese refused to accept it and Rome refrained from coercion.

What is the Gallican rite?

The rite prevailing in Gaul (France) until the middle of the eighth century.

How did it differ from the Roman Rite?

Instead of the sobriety of the Roman Liturgy, it was characterized by a showy prolixity and an immoderate fondness for antithesis in its prayers and ejaculations.

How did it cease in France?

It was abolished by King Pepin, father of Charlemagne, at the solicitation of Pope Stephen II., who promised to crown him in France if he would impose the Roman rite on the churches subject to him. Charlemagne also confirmed and continued this liturgic change.

What is the Mozarabic rite?

The ancient Liturgy followed in Spain, also called Gothic.

What is its origin?

It is a combination of the primitive Spanish rite and the rite which the conquering Goths brought

with them. Having been constructed in the golden Church era of Spain and by such illustrious doctors and saints as Isidore, Ildephonsus, Leander, Eugene and Julian, it is penetrated with a profound theology and illumined with an abundance of Patristic learning.

How long did it prevail in the Spanish Church?

Until the year 1080, when it was partially succeeded by the Roman rite at the instance of Popes Alexander II., Urban II., and Gregory VII.

Has it entirely disappeared from Spain?

Spanish adherence to the Mozarabic rite never yielded entirely to Papal commands, and at the beginning of the sixteenth century the famous Cardinal Ximenes reconstructed its debris into a modified rite, still predominantly Mozarabic, and obtained permission from the Holy See to follow it in the Cathedral of Toledo, and seven other churches in Toledo and Salamanca.

What is the Celtic rite?

The formula of public worship among the Celts of Ireland and Britain, and moderately adopted by the Anglo-Saxons. In its structure it approximated the Gallican and Mozarabic rites, and was distinguished from these by the peculiar personal character of its prayers.

What is the contemporary status of all these Liturgies?

By decrees of Pius IX., and Leo XIII., the Oriental Liturgies are legitimately celebrated in their respective churches, and explicit assurance given them that the Eastern Church will be guaranteed for all time the enjoyment of its special rites.

In the Western Church, the unremitting efforts of the Holy See have tended toward liturgic uniformity by the imposition of the Roman rite and, barring the rare exceptions noted, it is in general usage.

CHAPTER IV.

ROMAN LITURGIC BOOKS.

Where are the rules and formulæ of prayers of the Liturgy contained?

In the liturgic books, which are six:

The Missal.

The Breviary.

The Ritual.

The Martyrology.

The Pontifical.

The Ceremonial of Bishops.

What is the Missal?

The Missal or Mass-Book, from *Missa* (Mass) contains the rubrics, prayers and titles of Masses for the entire year. Its place is primary among the liturgic books.

By whom was it published?

The Roman Missal having been carefully corrected in obedience to a Tridentine decree was definitely published by Urban VIII., in 1634.

What is the Breviary?

The Breviary, from *Breviarium* (an abridgement or epitome) contains all the prayers of the Divine Office which all those in Sacred Orders, Subdeacons, Deacons, Priests and Bishops are obliged, unless dispensed, to recite every day in the name of the Church.

Of what is the Breviary an Epitome?

For many centuries the Divine Office was longer than at present and divided between a number of books, as for instance, the Psalter, Antiphonary, Homilary, Legendary and Passional, and our present Breviary is a consolidation and abbreviation of these books and their prayers, homilies, psalms, etc.

By whom was it published?

It was first published in 1568 by St. Pius V., corrected in 1602 by Clement VIII., and finally reviewed and amended by Urban VIII., in 1631.

How many parts or divisions does the Breviary comprise?

Four: Corresponding to the four seasons of the year.

What does each part contain?

1. The Psalter adjusted to each day of the week and the regular offices.
2. Extracts from the Scriptures and homilies of the Fathers and Doctors.
3. Biography of saints and special offices.
4. Prayers, psalms and lections common to the saints.
5. Votive offices for each day of the week.
6. Various prayers.
7. A supplement of offices for certain localities.

What is the Ritual?

The Ritual, from *ritus*, (ceremony) contains the regulations to be observed by a priest in the conferring of such sacraments and in the performance of such functions as fall within his competency; also the prayers to be recited in his diverse ministry. An appendix gives the Blessings and Instructions approved by the Holy See.

By whom was it published?

It was corrected by order of Paul V., and published in 1614. It was further reformed by Benedict XIV., and published in 1752.

What is the Martyrology?

It is the Book of Martyrs which contains the names, biographies and eulogies of the saints which the Church honors every day of the year.

By whom was it published?

Its origin is very ancient. It was successively published after necessary corrections by Gregory XIII., in 1584, and again by Popes Sixtus V., Urban VIII., Clement X., and Benedict XIV.

When is it read?

The Martyrology, which may be called the official calendar of the Christian year, is read each day in the solemn or choral recitation of the Office after the first prayer of Prime.

What is the Pontifical?

The Pontifical, from *pontifex*, (pontiff or bishop) contains the consecrations, blessings and other functions reserved to bishops, as the consecration of altars, the holy oils, churches, chalices, and the administration of the sacraments of Confirmation and Holy Orders.

By whom was it published?

The first edition was published by Clement VIII., in 1596, and the last by Benedict XIV., in 1752.

What is the Ceremonial of Bishops?

A book which contains the ceremonies to be observed by the highest prelates and their attendants in Cathedrals, Metropolitan, Collegiate and great churches at Pontifical Mass, Vespers, the Divine Office, Requiem services and special feasts.

By whom was it published?

By Clement VIII., in 1600. It was then revised by various Popes and finally issued by Benedict XIV., in 1752.

What other liturgic books are sometimes used?

1. A Memorial of Rites, or a Ceremonial which is a supplement to the Missal, and gives in the vernacular a detailed order to be followed in a variety of functions and in different churches.

2. Octavary, or book of Roman octaves of feasts for those who have not the office ordinary of the Breviary.

3. Diurnal or compendium of the Breviary.

4. Graduale and Antiphonary containing the chant of the Mass and Office.

5. Paroissien or Missal for the laity, comprising extracts from the Missal and Breviary for the use of the faithful.

What were the ancient liturgic books?

The Sacramentary, Evangelary, Epistolary, Legendary, Psalter, Passional, Baptistery, Penitential Canons, Processional, Roman Orders, Benedictionary and the Diurnal of the Popes.

What are the liturgic books now used by those who follow the Greek or Constantinople rite?

1. Anagnosis or lectionary.

2. Diaconicon for the use of deacons.

3. Agiasmos for the solemn blessing of water.

4. Anthologion, containing the offices of Our Lord, the Blessed Virgin and the Saints.

5. Eucologion or ritual.

6. Liturgicon embodying the three Liturgies of St. Basil, St. John Chrysostom and of the Presanctified.

7. Typicon or Ordo of offices.

8. Pentecostarion for the Office from Easter until the Octave of Pentecost.

9. Hymnologion or collection of hymns.

10. Menaehon for the offices of Saints.

11. Menologe or Martyrology.

CHAPTER V.

LITURGIC PLACES.

What is a liturgic place?

A place blessed or consecrated, or simply destined for some function of worship.

Enumerate the special liturgic places?

1. Sacred edifices, churches or oratories.
2. Crypts.
3. Sacristies.
4. Cemeteries.

Are buildings especially blessed for public worship necessary?

Yes, even though God fills all space by His immensity and may be worshipped in any place. The custom of all religions has been to localize God and the worship due him. This custom encourages respect and reverence for God and holy things, secures calm and recollection, the essentials of worship, and a direct appeal to devotion. For the most of mankind, the universe or temple of nature with all its magnificence will never speak so directly to the heart as the humble village church.

What are those consecrated places called?

In English, Churches, from the German Kirche, and Greek *Kyriakos* (of the Lord), and in the

Latin, *Ecclesia* (an assembly or congregation), which in time was transferred to the place of assemblage. They are also called *Domus Dei* (House of God), for the double reason of affectionate reverence and a belief in the Real Presence of the Eucharist. The name temple was repugnant to the early Christians, as hinting of paganism and was never used except with the prefix "holy" or "sacred."

What was the first Christian Church?

The Cenacle or supper room where Christ celebrated the Pasch with his Apostles and instituted the holy Eucharist.

Where was the first Christian worship held?

In ordinary houses of the period which constructively were adapted to Christian worship, or rather to all the services of a Christian community.

What was their construction?

They had entrance from the public road, a courtyard surrounded by a colonnade (*atrium*), and at the back another court, bath-room, living rooms, cellars and offices of all kinds arranged around the inside courts. This sort of building could be readily adjusted to the three components of a Christian assemblage, the faithful, the catechumens and the penitents, besides providing a dwelling for the bishop and his clergy, a deposi-

tory for papers, books and sacred vessels and a storehouse for clothing, bedding and provisions for the poor and strangers. This *Domus Ecclesiæ* (house of the Church) in those early days was a complex institution, being at the same time a church, episcopal residence, refectory, dispensary and an almshouse.

The place of worship in it assumed a special dignity and reverence. The other parts came gradually to be detached from it, and never shared its sacred character. The *Domus Ecclesiæ* became the *Domus Dei* (Home of God), the place where Christians met the Lord---the *Dominicum* therefore in Latin and *Kyriakon* in Greek.

When were Churches dedicated?

Immediately after the persecution of Diocletian we have notices of such dedications. The earliest was that of Tyre in 314, described by Eusebius, who also having been the preacher inserts the sermon of the occasion in his history.

Besides these urban churches, where did the early Christians meet for worship?

In cemeteries, in the catacombs, and over the tombs of martyrs. These cemetery chapels were used for funeral services, Masses, anniversaries and for the funeral *agape* (love) or love-feasts of the primitive Christians. Especially popular were the graves of the martyrs. To shelter the

crowds praying at these shrines and to honor the heroes of the faith, edifices of exceptional size and costliness were erected. If they did not enshrine the actual tomb the relics were borne to them with solemn ceremonial. This was a second triumphal interment—a *depositio.*

In the beginning, this type of church was scarce when limited to those constructed over the veritable tombs, because the cult and memory of such martyrs was relatively few in number. Later, by a ritualistic fiction and a devotional ingenuity it came to be recognized that a single martyr could have many tombs. Any relic whatever—a piece of linen saturated with his blood, a bit of a pall covering his sarcophagus, a modicum of oil from the lamps in his sanctuary would represent him, and the possession of any of these objects would be equivalent to the interment of his body. In this way representative tombs could be indefinitely multiplied, and soon the churches with relics outnumbered the others, and as their superior prestige was confessed and accepted, it became a general custom to insert relics in the altar of every church. When these were not available, portions of the Gospel and even consecrated Hosts were used as substitutes.

What are the Catacombs?

They are extended subterranean galleries forming a labyrinth of tortuous ways, low down and

narrow, often of various floors superimposed, underlying the city, but oftener under the outskirts, and with a number of distinct approaches and exits.

How did they serve the early Christians?

In the age of persecution they offered a providential asylum where they escaped the bloodthirsty fury of the pagans, where they were able to assemble the faithful for worship and instruction, and they also provided a burial place for their dead, and notably for their sainted martyrs.

In the age of peace how did Christian piety signalize itself?

By an enthusiastic ardor for the construction of churches. Constantine and his sainted mother, Helen, led the way and their example was universally followed. By imperial munificence sumptuous basilicas were reared in Rome, Constantinople, Antioch and Jerusalem.

What was the origin of these edifices?

A large number were new constructions. In some instances special dwellings were adapted to Christian worship. It was the exception to transform pagan temples into Christian churches. More frequently they were demolished and their material worked into a new structure, whilst the architectural form of aisle, divided by columns in their basilicas, served as a pattern for the new edifices.

What architectural type did these Churches take?

(1) The Greek with its row of columns surrounding three or four sides of the central building, forming a portico or peristyle, bonded together by entablature and pediment, and whether Doric, Ionic or Corinthian dependent on the character of column and capital. The aim of all Greek architecture was external beauty as illustrated in the Athenian Parthenon, for a long period used as a Christian church, and among modern edifices, the famous Madeleine of Paris with the addition of a dome which is not Greek.

(2) The Roman, an adaptation ofGreek architecture with the auxiliary of the arch over doors and windows and vaulted ceilings, unknown to the Greeks. The Roman Basilica, from the Greek *basilikos* (kingly, royal) the Roman law court with its apse where the judges sat on a raised platform, and its nave and lateral aisles divided by columns, furnished the pattern of the early Roman Church.

(3) Byzantine, popular in Constantinople, and carried to its perfect form in the church of Sancta Sophia. The Romans often built tombs and temples in a circular shape and the Byzantine is an elaboration of this style. Baptisteries and churches followed this exemplar.

(4) Romanesque, called by the French *Romance* and by the English *Norman*, a development from the Roman with many structural alterations.

(5) Medieval Gothic, derived from the Romanesque with the substitution of the pointed for the round arch. The Romanesque sought expansion, the Gothic aerial elevation. Its home was France, and the period of its grandest display the twelfth century.

(6) Renaissance, the creation of the classical revival in the fifteenth century when the intellect and taste of Italy became enamoured of Greek and Roman antiquity. Hitherto architecture was creative; now it is imitative, and architects were content to copy the artistic creations of the ancient Roman and Greek world that had escaped destruction. In the beginning, they followed closely the lines of antique construction and decoration, but in the sixteenth century there was the assertion of the dexterity, caprice and individual fancy of the builder, and the introduction of more elaborate ornament than was dreamt of by Greek or Roman.

(7) Modern Gothic, a recoil from the supremacy of classical architecture which had held sway for two hundred years. This reaction began in England in the nineteenth century under that enthusiastic pioneer, Pugin, and was immediately adopted in France, Belgium, Germany and the United States.

What are the principal parts of a church called?

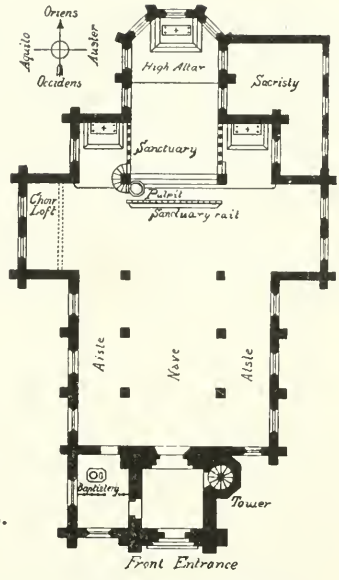
The belfry or campanile (Italian), vestibule,

nave, from *navis* (ship) from its shape, transept, choir, chapels and sanctuary.

How are churches divided?

Into:

1. Basilicas.
2. Stations.
3. Cathedrals.
4. Collegiate Churches.
5. Parish Churches.
6. Simple Churches.
7. Oratories or Chapels.



PLAN OF ANCIENT CHURCH

What is a Basilica?

A Basilica, from the Greek *basileion* (royal house) is that Church which holds the first place in point of dignity and privileges. There are two classes: the major and minor Basilica.

What are the Major Basilicas?

They are churches of the first order and number five in Rome: of St. Peter, St. Paul, St. John Lateran, St. Mary Major and St. Lawrence beyond the wall. Outside Rome, there are the basilicas of St. Francis of Assisi and the Cathedral of Anagni.

What are the Minor Basilicas?

They are churches of the second rank, which differ from the first only in point of privileges and spiritual favors. There are some of these in Rome and a few in the Catholic world.

What are Stations

They are churches possessing the tomb of an apostle or martyr, to which processions were made on certain fixed days for the celebration of Mass.

What is a Cathedral?

Cathedral, from *cathedra* (chair) is the church in a diocese of the titular bishop, where his throne is set up and where he officiates. These attributes make it a church of exceptional dignity.

How are Cathedrals divided?

Into Simple and Metropolitan. The Cathedral Metropolitan from the Greek (Mother-City) is the church occupied by an archbishop.

How many classes of Metropolitan Cathedrals are there?

Three: Simple, Primatial and Patriarchal, contingent on their occupancy by Archbishop, Primate or Patriarch. The patriarchal dignity belonged originally to the Sees founded directly by St. Peter. Hence Rome, Antioch and Alexandria, to which St. Peter assigned St. Mark, representing Europe, Asia and Africa. In time, Antioch and Alexandria were lost to the church and although

derelict, she yet lays claim to them. Hence the patriarchal title retained by the chief Roman basilicas: St. Mary Major for Antioch; St. Paul's for Alexandria; St. Peter's for Constantinople and St. Lorenzo for Jerusalem, suppressed since 1847, when a resident patriarch took possession of the Jerusalem See.

Minor patriarchates were conferred on Grado, transferred to Venice, Lisbon, Goa, India, and formerly Bourges, France.

What is a Collegiate Church?

Collegiate, from the Latin *collegium* (assembly, community) is a church served by Canons who celebrate the office in choir every day. Thus its liturgical meaning differs from the conventional and ordinary which would connect it with a college. These Canons are distinct from, and inferior to the Cathedral Canons. Such churches were, prior to the Revolution, frequent in France. Now they are infrequent.

What is a Parish Church?

A church to which a titular curé, pastor or rector is appointed. Auxiliary chapels to the principal church served by the same clergy are called succursals, vicarial chapels, and chapels of ease.

What is a Simple Church?

A church possessed by members of a Religious Order, in the locality of their canonical establish-

ment, independent and separated from the parish church, where certain functions like the chanting of the canonical hours and the celebration of Mass are performed, and, by permission of the bishop, preaching and the hearing of confessions.

Why are the privileges of a Simple Church curtailed?

To safeguard the rights and emoluments of the canonical incumbent of the parish church.

What is an Oratory or Chapel?

An Oratory from the Latin *oratorium* (place of prayer) and Chapel, in Latin *capella* (a little cape or cloak) from the small cloak of St. Martin of Tours which the Merovingian Kings kept in a special oratory of the palace, the name of the relic passing to the oratory, are both alike places of prayer and worship.

How are Oratories distinguished?

As public and private Oratories. A public Oratory has an entrance on a thoroughfare which offers free access to the faithful. A private Oratory is really a domestic chapel built in a private house and entirely subject to its family.

Give examples of public Oratories?

The Chapels of religious houses, hospitals, seminaries, colleges, prisons, Episcopal palaces and chapels of religious communities subsidiary to the principal Chapel.

What are the privileges of a Public Oratory?

It is blessed, and in it may be offered divine functions in whole or part, and the faithful may discharge the precept of hearing Mass. When these concessions are a trespass and menace to local parochial rights they may be abridged by Episcopal authority.

What is the condition for Mass in a private Oratory?

It is imperative to obtain the permission of the Holy See.

Who may satisfy the precept of hearing Mass in a private Oratory?

Those who have received the Indult of a private chapel and the sharers of their privilege, like children and grandchildren, parents and relatives to the fourth degree of kindred, noble guests and servants of the family.

What is a Crypt?

Crypt, from a Greek word which means to hide or conceal, is a duplicate subterranean Church situated under chapel or choir, or an entire upper church, which has its own altars, relics and tombs. It must at least have an altar to be a crypt. It is a memorial of the catacombs of the early years, where Christians were buried and where they concealed the Sacred Mysteries from the profanations and insults of their enemies. They are used as burial places for royalty, bishops, curés and

worthy nobles, and as meeting places for religious fraternities and the teaching of catechism.

What is the Sacristy?

The Sacristy, from the Latin *sacrarium* (holy place) is that part of the Church convenient to the Sanctuary where the priest and his ministers vest for the services, and where the holy vestments and sacred vessels and linens, etc. are kept.

What does the word Cemetery signify?

According to its Greek original it signifies a dormitory where the bodies of the dead lie asleep awaiting the resurrection. Like the churches and public chapels, it receives a benediction which may be forfeited for the same causes that destroy the blessing of a church, and then there is need of a reconciliation. Only Catholics may be buried in consecrated ground, and sometimes for reasons fixed by statute nominal Catholics may be excluded from Christian burial. Primitively, the altar was set up among the graves of the dead, and later the churchyard encompassed the church. Now the requirements of sanitation in crowded communities and the prescriptions of law banish cemeteries to outskirts and detach them from the churches.

Bibliography: Origin of Christian Worship, Duchesne; Les Origines Liturgiques, Dom Cabral; American Ecclesiastical Review, June 1, 1904; L'Ami du Clergé, August 16, August 30, September 13, September 27, October 25, 1906, May 23, July 11, 1907.

CHAPTER VI.

THE LITURGY OF THE MASS.

What is the meaning of Liturgia or Liturgy?

Liturgy or Liturgia, *Leiton* (public) and *Ergon* (a work) in the East is the sole appellation for the Mass; in the West it is a collection of all the rites and ceremonies employed by the church in her sacred offices and in the administration of the sacraments.

Is there an identity of meaning between Liturgy and Rubrics?

No. Liturgy includes the rules and formulæ pertaining to the sacred functions of the church generally, whilst Rubrics, *rubrum* (red) are the directions in *red* letters for the proper performance of any particular ceremony.

Is the Liturgy or Formulary of the Mass and the Sacraments uniform in the Church?

In the church of St. Clement's time---the end of the first century---there was not only a definite framework, but more or less uniformity in the substance and very language of the liturgical prayers. The Liturgy, however, was not accepted as fixed and unalterable by the early church. A large measure of discretion in modifying details was left to the bishops to suit local conditions and was exercised by Popes, St. Leo and St. Gregory

of Rome, and St. Basil and St. Cyril of Alexandria. Identity of general outlines and divergence of details are the notes that distinguish the earlier Mass formularies. Difference there was in the various services to the onlooker and participant, in prayer, movement and correlation of parts, but beneath all the diversity there runs a singular unanimity of faith in the Divine Victim, in the confession of human weaknesses, and in the source whence healing and strength are to come.

Mention some of the ancient Liturgies?

(1) The West Syrian group in which is its most ancient type called the "Greek St. James," which has been the matrix and root of the different Liturgies used by the Syrian Jacobites; the Liturgy of St. Basil, St. Chrysostom and the Armenian rites with some modifications. The Mass of the Greek church of to-day is according to the Liturgy of St. Chrysostom for all days except fast days and Sundays in Lent and a few other days, when the formulary of St. Basil and that of the Presanctified is followed.

(2) The East Syrian family reared in the Patriarchate of Antioch, which comprised the Malabar Liturgy used by the Christians of the Apostle, St. Thomas in India until the Portuguese conquest, and the present day Liturgy in vogue among the Nestorians.

(3) The Alexandrian group with its earliest extant Liturgy called "St. Mark's," somewhat changed

under the influence of Constantinople, and the rite followed by the few orthodox Christians who remained briefly in Egypt after the great Monophysite heresy. It also includes the two Liturgies used by the Egyptian Copts and the rite of the Ethiopians, which is the Mass of the heretical Monophysites of Abyssinia.

These three families belong to the Eastern Church.

(4) In the Western Church was the Hispano-Gallic family, a puzzle to experts in Liturgy who endeavor to trace its ancestry. Some, like Sir W. Palmer, find its archetype in Asia Minor before the Council of Laodicea in the fourth century. Others, like Duchesne, discern an Oriental parentage and a direct introduction into Milan by the Arian bishop Auxentius about the middle of the fourth century. The structural aspects of this family ally it with East and West. Its most distinguished offspring are the Liturgy of the Church of Lyons, no longer in use, the Ambrosian rite still permitted in the Church of Milan and the Mozarabic rite of Toledo in Spain.

(5) The Roman Liturgy which is the form now followed generally in the Western, as the rite of St. Chrysostom is the standard of the Eastern church.

How do the Ambrosian and Mozarabic rites derive their Names?

The first from St. Ambrose, bishop of Milan (374).

The second from "mostarab," a participle of the Arab verb, "*estarab*," *i. e.* to Arabize, which was applied as a nickname to those Christians in Spain, who, under Moorish dominion, remained faithful to their religion and adopted the Arab dress and mode of life to escape persecution. The rite received its name because it was a Moorish concession granted to so-called Arabianized Christians. Its origin is credited to St. Isidore, of Seville, but very probably it was the original rite in use among the Christians in Spain. It is also called the Gothic-Spanish, Isidorian and Toledian rite.

In how many Spanish churches is the Mozarabic rite followed?

It was gradually supplanted by the Roman Liturgy, so that at the end of the fifteenth century it was followed only in six churches in Toledo on great feasts. Cardinal Ximenes (1517) built the beautiful chapel of Corpus Christi in the Cathedral of Toledo, to which he attached a chapter of thirteen priests, and here daily until now the Office is recited and Mass offered according to the Mozarabic rite. On Sundays and feast-days it is also the accepted rite in the churches of St. Mark and Sts. Justina and Rufina of the same city, and at Salamanca in the chapel of St. Salvador in the old cathedral on sixteen appointed days the Mozarabic Mass is of obligation.

What are the earliest authorities verifying the Roman Liturgy?

(1) The most ancient is a Sacramentary discovered by Blanchini at Verona and attributed by him to St. Leo the Great. Muratori and Ballerini, however, ascribe it to an unknown Roman, a contemporary of Felix III. (790).

(2) The Gelasian Sacramentary of Pope Gelasius (492), the scholarly product of the labors of Cardinal Thomasius and Gerbert in collating and comparing various MSS. of the eighth and tenth century.

(3) The Gregorian Sacramentary of the time of Hadrian I. (790).

St. Gregory the Great at the end of the sixth century revised the Liturgy, gave us the present form of the Canon of the Mass, placed the Pater Noster after the Canon, reduced the number of Prefaces and Collects and rearranged them.

What are the Liturgies in use in the Eastern and Western Church of to-day?

In the East, the Liturgies of St. John Chrysostom and St. Basil, Bishop of Cæsarea in Cappadocia, hold undisputed sway except among the Maronites and Syrians, where a modified Liturgy of St. James, admittedly the most ancient, prevails; in the church of Jerusalem and some islands in the Greek Archipelago the original Liturgy of St. James is used, and in the Patriarchate of Alexandria a diluted Liturgy of St. Mark is followed.

The Liturgy of St. John Chrysostom is accepted by the Russian church in the Empire of Russia, not in its Greek form, but in Slavonic, which is the liturgical language. It is also the liturgical guide in the four Patriarchates of Constantinople, Alexandria, Antioch and Jerusalem; among the Mingrelians, Wallachians, Ruthenians, Rascians, Bulgarians and Albanians; in the kingdom of Greece and its dependencies, as also with the United Greeks or Roman Catholic Greeks in Italy, the Austrian Empire and the four Patriarchates mentioned above.

The dual form of Mass celebration as typified by the Chrysostom and Basil Liturgies, still extant in the Eastern church, is a curious and a convincing example of the tenacity with which the Oriental Christian clings to its ancient rites. The two are thus adjusted: The Liturgy of St. Basil on the Vigils of Christmas and Epiphany, the feast of St. Basil, January 1, and all the Sundays of Lent, except Palm Sunday, Holy Thursday and Holy Saturday; the Liturgy of St. John Chrysostom on the other week days and Sundays of the year, except on the ferial days of Lent, when the service of the Presanctified, called the Liturgy of the Presanctified is used instead of the Basilian and Chrysostom rites.

In the Western Church, the Roman Liturgy holds a commanding and nearly universal headship. The only exceptions are the Ambrosian

rite in Milan, and the Mozarabic in a single chapel of the Toledo (Spain) Cathedral, where it has a full beneficed canonry, and in the old Cathedral of Salamanca (Spain) sixteen times in the year, and in a few churches of Toledo on Sundays and Holydays.

The Gallican or Lyonese rite and the Sarum rite of English celebrity, deriving its name from Salisbury, whose cathedral was its chief exponent, have entirely disappeared, except in the researches of the archæologists who study their structure to trace their origin and the laws of their growth.

What are the prominent characteristics of these Liturgies?

(1) All Liturgies approximate each other the farther they are traced back. The more ancient agree more closely than the modern. Thus our Good Friday service and the Greek St. James are in closer agreement than their offspring, the Roman Mass and the Liturgy of Constantinople of to-day.

(2) The points of agreement between the various Liturgies must have come from some uniform source, and none is more reasonable than the teaching of the Apostles, who while allowing freedom of detail insist on substantial uniformity in the general structure and character of the service.

(3) The chief points of contact between the Liturgies are: the reading of Scripture, the prayer of the faithful, the kiss of peace, the preface, preceded by the Sursum Corda and followed by the Sanctus, the commemoration by the celebrant of the living and the dead, the recital of the institution of the Holy Eucharist with the words of consecration, the commemoration of our Lord's passion and death, the Pater Noster, the Communion with its preparation and thanksgiving. The only discord in these harmonies is that of language and sequence.

(4) All but one of the features of the Liturgy are enshrined in the Roman Mass of to-day—the prayer of the faithful being found only in the Mass of the Presanctified on Good Friday. In its contents and structure, therefore, there is high possibility of Apostolic handiwork.

(5) The general arrangement and some of the language of the Roman Mass may, by very probable inference, be ascribed to St. Clement (93) and even to St. Peter.

(6) The Canon of the Mass was altered to an uncertain extent within two centuries after the Apostles. In the beginning of the fourth century it came into almost its present form. In the sixth century, St. Gregory the Great made a few changes and left it as we have it now.

(7) Renaudot, the great liturgiologist, gives us this suggestive summary:

"Hence shines out clearly that likeness of prayers and rites which confirms the ancient doctrine of the whole church concerning the Eucharist."

All ancient Liturgies, orthodox and heretical, are constructed on, or permeated by the sacrificial character of the Holy Eucharist and our Lord's Real Presence therein. Deny the Mass as a Sacrifice and the Real Presence, and every invocation, petition and detail of these Liturgies become irrelevant and unmeaning.

What is the source of the frame-work of the first Liturgy?

There has been a tradition always in the church, as SS. Jerome and Gregory Nazianzen bear witness, that the Christian church derived its services from the Synagogue.

How was the first Mass Celebrated?

Cardinal Bona in his great work on the Liturgy declares that lights were certainly used after the manner of the ancient Hebrews, and vestments very different from the garb of every day life. In confirmation of this latter fact, he mentions that the chasuble of St. Peter was conveyed from Antioch to the church of St. Genevieve at Paris and there carefully preserved.

Was there any definite Liturgy in the Mass of the earliest age of the Church?

There is a consensus of opinion among liturgi-

ologists that there was no definite Liturgy beyond the words of Consecration and the Lord's prayer.

What was this Liturgy of the Apostles called?

It was called the Clementine Liturgy, which through the first three centuries remained unchanged, and in substance is believed to be enshrined in the second and third books of the Apostolic Constitutions, compiled very probably in Asia Minor.

Were any changes made in this Liturgy?

Pope St. Damasus (384), St. Leo the Great (461), and Gelasius I. (496) added new Prefaces and prayers. Gregory the Great (604) condensed many additions of his predecessors and excised some and changed others.

What reason do they offer for this statement of an Indefinite Liturgy?

Because the stress and terror of persecution, or other circumstance, made it necessary to shorten and expedite the Mass as much as possible.

Do they support the statement by any authority?

Yes, by the authority of St. Gregory the Great, in his letter to John, the Syrian.

Is the letter capable of only this interpretation?

Liturgical experts like Probst and Le Brun discover in the same letter expressions corrobora-

ting a Canon of the Mass, in addition to the Our Father. Besides "Orationem dominicam"—the Lord's prayer—St. Gregory refers to an "Orationem oblationis"—the prayer of offering—said in the Mass, which may be the equivalent of our Canon.

If this be not the meaning of St. Gregory, what follows?

It places him in opposition to his predecessors, who explicitly affirmed the Apostolic origin of parts of the Liturgy. It arrays him against St. Justin in the second century, who declares that the Liturgy of his time had been delivered to the faithful by the Apostles. It places him in an attitude of hostility to the discovered lost passages of St. Clement's Epistle (first century), in which are revealed such striking verbal identities with the Alexandrian Liturgy as to justify the belief that the Pontiff was quoting the text of the Mass. So cautious a scholar as Dr. Lightfoot, grounding his conclusions on this Clementine letter, believes that at the end of the first century a Liturgy in substance and uniformity existed.

What then is the safe assumption touching a primitive Liturgy?

We may safely assume that the central and substantial framework of the Liturgy, or form of the Mass, was delivered orally by the Apostles to their disciples.

How long did this oral deliverance continue?

LeBrun inclines to the opinion that it continued until the fifth century. This, however, appears like a hasty, ill-considered guess. There is conclusive evidence in favor of existing liturgical formulæ, definite, written and accepted in the second century. Celsus, the notorious anti-Christian philosopher (second century) affirms that he has seen the "barbarous books" of the Christians "with dæmonic names and portentous expressions." Origen's reply suggests that he must have seen the liturgical books, and not merely the dyptichs or tablets on which were inscribed the names of those prayed for, as was generally supposed.

The "Servers and Hymns" of St. Justin, and the "ordering of the prayers" of Origen are only intelligible when understood of set formulæ, and this contention is further strengthened by the very close identity, not merely in substance, but even in expression between the Liturgies and the liturgical allusions in these and others of the early fathers. Besides, St. Irenæus and Tertullian censure the Gnostics for corrupting the Liturgy, which is more intelligible of a written text than a deliverance by word of mouth.

What is the oldest extant type of the external ceremonial of the Mass?

In the fourth chapter of the Apocalypse, where a description of heaven is so graphic a replica of

SOLEMN MASS AT ROME IN THE NINTH CENTURY

the Holy Sacrifice as to preclude the possibility of the resemblance being accidental. In any event, the verisimilitude is so striking that the Christians, at the end of the first century, hearing the passage read would discern all the dominant features of the Mass, at which they were about to assist. The bishop seated on his throne at the end of the church in the apse surrounded by his twenty-four white-robed presbyters; the lamps burning before the Divine Presence; the chant of the Sanctus taken up by the elders; the Eucharistic praises for the blessing of creation and redemption; the descent among them of the central figure, the lamb "standing as it were slain," were the sacrosanct scenes enacted before their senses, the reality of which was hidden behind the veil. Is it a strain on the verities that much of the ritual was moulded on this description? Unless these ceremonies already existed their significance would have been lost on the disciples of St. John.

What causes are responsible for this diversity of Liturgy?

Local conditions, difficult now to designate and analyze, and weighty general influences which are ascertainable.

How will we account for the additions made to the same Liturgy in the progress of time?

Chiefly by the play of these larger, more comprehensive agencies.

What are these important influences?

(1) The Disciplina Arcani, or the Discipline of the Secret already referred to in the derivation of the word Mass. The early church kept from the heathen, the unbaptized and the uninstructed a full knowledge of these mysteries of the Faith, apt to be misunderstood. Only the baptized, and instructed, and worthy were allowed to remain through the entire Mass. This reverential reserve applied more particularly to the Holy Eucharist, about which had gathered the most revolting accusations and perversions of the heathen, against which the Christians rarely defended themselves, because their defense would fall on incredulous and hostile ears. Even when St. Justin transgressed the reservation in his reply to the Emperor, Antoninus Pius, whilst we can follow his reasoning, we also feel it is all an unintelligible jargon to the Pagans, and, therefore, that all such vindications are like the nebulous pillar-guide of the Jews in the desert—a bright light to friend—a dark shadow to enemy. Because of this reserve, the Catechumens (*Katecheo*—teach orally) or those under instruction and preparing for Baptism were dismissed from the church after the sermon and before the Canon, or sacrificial part of the service. This discipline cut the Mass in twain—into that of the Catechumens and that of the Faithful.

(2) The penitential Discipline of the early church also contributed its share in moulding the elements of the Mass. It was the age when public and the grosser delinquencies of Christians were penalized before the faithful, scandalized and humiliated by their transgressions. As the Catechumens were divided into two classes—the Hearers, or the uninstructed who expressed a wish to join the church, and the Elect or Competents, who with a completed instruction stood expectantly on the threshold of Baptism, so there were four kinds of Penitents: The Weepers, who stood in the outside porch or Narthex; the Hearers, who stood in the second porch; the Prostrates, whose place was near the Ambo, or pulpit, and the Co-standers or Consistentes, who were allowed to mingle with the faithful in the nave near the altar and assist at the entire Mass, though barred from Communion.

The eighth book of the Apostolic Constitutions contains the Liturgy called the Clementine, very probably the oldest of all formularies in the Western Church, in which are the rubrics of a Mass when the discipline of exclusion was enforced. It was applied to four classes; the Catechumens, the Energumens or possessed, the Competents and the Penitents. Over each of these the deacon uttered a bidding prayer soliciting the intercession of the faithful, and they in turn answering "Kyrie eleison," then over bowed

heads, the celebrants pronounced a prayer, after which they filed out of the church.

The Kyrie eleison before the Gloria of our present Mass seems to be a vestige of this practice, which St. Gregory testifies was in use before his time, whilst tradition supplements, that Pope Sylvester introduced the Kyrie from the East.

(3) The relaxation and final disappearance of the Discipline of the church, catechumenal and penitential, and the vanishing of the Discipline of the Secret necessitated a reconstruction of the Mass. Very probably, canonical penances, of which there is yet a memory in the name and time limits of indulgences, began to decline soon after persecution ceased, to disappear entirely at different periods in different localities. The Discipline of the Secret held sway longer. The East saw the last of it at the end of the fifth, and in the West it continued until the middle of the sixth century.

The disuse of the ritual over the catechumens and penitents, and their absorption as it were into the body of the faithful, with the privilege of staying through the entire service, left a void which was filled in the Roman Mass by the Gloria in Excelsis, and by the Collects, of which the older Liturgies had a very large assortment.

(4) The slow but progressive growth of the festivals and saints' days of the ecclesiastical year in the West necessitated the adoption of many so-

called variables, such as special collects, prefaces and additions to the communicantes, to express the mysteries and commemorate the saints memorialized.

(5) Finally, the divorce between the East and West which entered on its first stage when Constantine transferred his throne to Constantinople, caused further divergence between the Liturgies. The preeminence of the Roman See led to the substitution of the Roman rite for the Hispano-Gallican, the other great Liturgy of the West, which now survives only in Salamanca and Toledo under the name of Mozarabic where it was installed by Cardinal Ximenes.

The Gallican rite ceased to exist in the ninth century, although it continued to leave a very definite impress on the medieval rituals of England, France and Germany, which were nominally Roman with Hispano-Gallic details.

In the East, the political supremacy of Constantinople, and its doctrinal orthodoxy at the time of the great heresies, of which the mystery of the Incarnation was so long the storm-centre, gave it also a liturgical ascendancy which established its ritual as the standard, according to which all Liturgies of the Orthodox church were constructed. Some of these in their very primitive form may still be found among the Nestorians and Monophysites.

What and how many were the ancient books containing the rubrics and prayers to be observed and recited in the Mass?

(*a*) The Sacramentary, or Book of Mysteries, which contained the prayers or collects, prefaces, canon and the prayers after communion. The canon was always contained in a separate volume, and placed in the middle of the altar as it is now in a bishop's Mass.

(*b*) The Lectionary, which contained the lessons from the Old Testament, the Acts of the Apostles, Epistles and the Apocalypse, distributed through the ecclesiastical year and read in the Mass. Because many of these lessons were extracts from the Epistles of St. Paul, the book was also called the Epistolary or Apostolic.

(*c*) The Evangelary, which contained the various gospels from the four Evangelists, to be read in the Mass throughout the year. This book was borne with solemn pomp to the altar at the beginning of Mass, and next to the cross was the most treasured symbol in the sacrifice. The Evangelary and the Lectionary were also called the Companion, by excellence, because the clergy were enjoined to make them their special vade-mecums and manuals.

(*d*) The Antiphonary, which contained the antiphons and psalms for the Introit, the Gradual, Tract, Offertory and Communion, which were

sung in choir. It was also called the Antiphonal, Responsal and Gradual.

(*e*) The Roman Ordos, which contained the rites and ceremonies for the sacred functions, just as the preceding volumes contain the text of their prayers and lessons. These Ordos were comprised in fifteen volumes, of which the first treats of the Mass, and is ascribed to the seventh century. Eight deal with the Mass, Baptism, Ordination and other functions, and belong to the eighth century. The six remaining are of a date subsequent to this. The equivalent of these in the church now are the Roman Pontifical and the Ceremonial of bishops.

When were these separate books combined into one volume?

In the ninth century.

Why were they combined?

Because their separate use became very onerous and difficult in the celebration of private masses. The corporate volume was called a plenary Missal, because it contained, in full, all the prayers and lessons and rubrics necessary for a low Mass. Vestiges of the ancient custom are yet discernible in the use of a Missal and Canon in a Pontifical Mass, and of an Evangelary and Lectionary for the ministers, and Gradual for the choir in a Solemn High Mass. The employment of altar cards may also be taken as an echo of the same ancient usage.

What is the name of the Mass-Book now in use?

It is called the Roman Missal.

Does it differ from the Plenary Missal of the ninth century?

It does in many respects.

Why was the Roman Missal published and substituted for other missals?

Because, with the exception of the Canon of the Mass, which had remained unchanged from the time of Pope Gregory the Great, the older missals had introduced into the Mass many unauthorized changes and additions which were departures from the purity and simplicity of the Gregorian Liturgy. Many dioceses had their own special missals, differing not only in the prayers, but also in the saints commemorated and honored, and too often these saints were canonized by private devotion or regard, without reference to the authorization of the church.

Who began and perfected the restoration of the Roman Missal?

The Council of Trent (Session XVIII) February 16, 1562, entrusted the correction of the Missal to a special committee, and after its adjournment, to the reigning Pope, Pius V.

This Pope assigned the duty to certain learned scholars, who, after a studious research and com-

parison of the various liturgical manuscripts in the Vatican library, and consultation with the experts in sacred Liturgy, submitted their report to the Pope. The report became the Roman Missal, and was published with a Papal Bull, July 14, 1570.

What did this Pope order with reference to the Missal?

He forbade any priest, subject to the Roman rite, to say or sing Mass otherwise than according to the formula of the Roman Missal, and he ordered that all other Missals be rejected and their use discontinued.

What other Missals may be retained?

Those Missals may, but not necessarily, be retained, which remained in uninterrupted use for two hundred years, from the time of their approval by the Holy See to the adoption of the new Missal in 1570. Under this exception the Carthusians and Dominicans use their own Missal. Others, like the Franciscans, have a special mass-book called the Roman-Seraphic Missal, because whilst conforming to the Roman Missal in the manner of saying Mass they are allowed special Masses for the saints of their own Order and also special Prefaces.

What Popes further revised and corrected the Roman Missal?

Clement VIII. (1604). As the Vulgate version

of the New Testament did not appear till 1590-1592, Pius V. followed in his Missal the reading of the version called Itala. Afterwards, without consulting the Holy See, certain publishers issued new missals adapted to the Vulgate. The Pope interdicted these missals, and restored the Roman Missal to its former integrity and gave copious comments on its rubrics.

Urban VIII. (1634) adapted the Roman Missal to the Vulgate.

Leo XIII. (1884) issued a Missal which he called typical of all other editions. It contains the following: the text of the rubrics according to the changes made in 1882; the Masses for the Universal church; the votive Masses conceded in 1883; the Diocesan and Provincial Masses allowed by the Holy See in their proper place; the chant to which all other Missals must conform; a new revision of the rubrics in harmony with recent decrees as late as 1897.

What are the divisions in the Roman Missal?

They are nine:

1. The order of the Mass.
2. Masses for the seasons.
3. Special Masses for the saints.
4. General form of Masses for saints.
5. Votive Masses for mysteries, saints and various intentions.
6. List of prayers to be said in the Mass.

7. Four Masses for the dead with their divers prayers.

8. Various blessings.

9. Votive Masses to correspond with the votive offices granted in 1883, for every day in the week.

The Appendix is a collection of Masses allowed by an Apostolic Indult in a nation or diocese, city or church.

Bibliography: Sacra Liturgia, Vander Stappen, 1902; The Mass, O'Brien; Les Anciennes Liturgies, Grancolas 1699; Dr. J. R. Gasquet, Early History of the Mass, 1904; Holy Sacrifice of the Mass, Rev. Dr. Nicholas Gihr, 1903; Origines Liturgicae, Sir W. Palmer, 1845. De La Liturgie, Cardinal Bona, 1854.

CHAPTER VII.

SACRIFICE IN GENERAL AND THE SACRIFICES OF THE OLD LAW.

What is Sacrifice?

The primitive and most necessary act of religion, whereby we acknowledge God's supreme dominion over us and our total dependence on Him. Its primitiveness and necessity are demonstrated in Exodus and Leviticus wherein God by express command directed that sacrifice should be offered to Him. Even if God had not issued these precise and positive orders, it is conceivable that nature and reason would have taught the need of sacrifice, because God is our Creator and on Him we depend for all we possess. Independent of all revelation and special divine guidance, it is only on the theory of a religious instinct or intuition that we can account for the practice of sacrifice among all nations, however barbarous and savage, acknowledging a Supreme Being.

What is the derivation of the word Sacrifice?

The word sacrifice, considering its derivation (*sacrum facere*) may mean the doing of a sacred thing, the performing of a sacred rite, rather than the making a thing sacred or consecrating it.

What are the leading notes of Sacrifice?

(*a*) Sacrifice belongs to the class of religious acts known as cultus, or worship, by which man seeks to draw near to God. The rite of sacrifice by the consent of antiquity excelled all other ordinances in its power of approach to God.

(*b*) It is distinguished from other expressions of religion by the material oblation in which it consists. It is closely allied to prayer. To the universal instinct of antiquity, prayer and petition were more efficacious when associated with a rite which made over to God, or shared with Him material things of a kind which ministered to human wants.

(*c*) From other acts in which material things are consecrated to God, sacrifice is distinguished by the circumstance that the sacrifice is consumed or changed in the offering.

(*d*) The effect of sacrifice seems to have been, by pleasing the Deity---to enjoy communion with Him, and thereby to be delivered from threatened evil and possess the coveted good.

What is the origin of Sacrifice?

There are two theories—one for a divine, the other for a human origin. The human origin presupposes either, that the religion of primitive man was Monotheism, and by intuition and reflection on the world and himself, he reached a knowledge of God and His attributes and the need of sacri-

fice, or that his deities were mere nature-spirits, or ancestral ghosts, or fetishes, who needed something which a worshipper could offer.

The philosophers of the old world held as an axiom:

> "Primus in orbe deos fecit Timor."
> (Fear first made gods in the world).

Cleanthes in Cicero (De nat. Deor. III, 5) accounts for the universal belief in gods and their worship, "because the minds of men were terrified by lightnings, tempests, snow, hail, devastations, pestilence, earthquakes, sudden sinkings of the earth, portentous births, meteors, comets" and such like phenomena.

In the Patriarchal period, when the primitive sacrifice began a growth which culminated in the complex rite of the Mosaic time, both in the complaisance with which God accepted sacrifice and the appointments and injunctions regulating it issued by Jehovah, there is abundant material for the divine origin of sacrifice.

How many significations has the word Sacrifice?

Two: comprehensive and limited. In its comprehensive significance it includes all good works done with the intention of honoring God and uniting ourselves to Him—such as faith, hope, charity, contrition, prayer, praise and all the moral virtues.

In its more technical and strict sense it signifies an external offering of a visible and sensible thing made by a priest or lawful minister, to acknowledge, by the destruction or change of the thing offered, the sovereign power of God and His supreme dominion over us and all creatures, and our total dependence upon Him.

Why is Sacrifice designated "an external offering of a visible thing"?

To distinguish it from the interior and spiritual offering by which we consecrate ourselves to God, and which is sometimes called a sacrifice.

Why must a real Sacrifice be offered by a lawful minister?

Because it is a public act of religion offered by and for the people, and as such, the person offering it should be a public minister chosen or ordained for that purpose. St. Paul says: "Neither doth any man take the honor upon himself, but he that is called by God, as Aaron was." (Heb. V. 4). In the Old Law, Aaron and his descendants were chosen by God to offer sacrifice to Him. In the New Law, Our Saviour selected the Apostles and their successors for the same office.

Why must the thing offered be "destroyed" or "changed"?

Because thereby confession is made of God's sovereignty over life and death and over all

creatures, which being made from nothing by His omnipotent will are entirely subject to His decrees. In respect to the offerer of the sacrifice and those whom he represents, his act is a formal acknowledgment of dependence on God and resignation to His will. A *mystical* instead of a *real* destruction of the thing offered will suffice for the essential of a sacrifice.

Is the element of destruction or change essential to Sacrifice?

The Sacred Scriptures seem to answer the question in the affirmative. The distinction between gifts and sacrifices is emphasized, and when God announced the law of sacrifice He explicitly directed that the thing offered should, in every instance, be immolated. When the victim was an animal, it was slain and its blood poured out or sprinkled, while at least part of the flesh was consumed by fire. When a meal offering was made, part of it had, in like manner, to be consumed by fire.

Is there any dissent from this view of destruction as essential to Sacrifice?

Dr. Paul Schanz, in his Manual of Catholic Theology, suggests a theory of sacrifice which eliminates the element of destruction and makes the notion of mere offering the fundamental substance of sacrifice, and Bishop Bellord finds it in the feast following the sacrifice.

Primarily, what impulses lay behind Sacrifices?

In the Gentile world the example is rare of a sacrifice intended as a vicarious offering for the life of a sinner. The impulse generally was one of imperfect recognition of a Deity, and of expiation. In the ante-Mosaic period the sacrifices of Cain, Abel and Noah seem to be more honorific of God than expiatory for sin, whilst the Mosaic sacrifices have a more predominant note of expiation than any explicit confession of dependence on God.

By implication these Levitical sacrifices acknowledged the unity and sovereignty of God, and prophets and psalmists used phrases which clearly intimate that some sacrifices were intended to glorify Him.

What is the significancy of the shedding of Blood in Sacrifice?

"For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement; for it is the blood that maketh the atonement by reason of the life." (Lev. XVII, 11). God accepted the life of the animal in lieu of the life of the transgressor—a foreshadowing of His acceptance of the life of His Divine Son for the eternal ransom of His creatures. Because He is the giver of life and death, and as the life of the flesh is in the blood, and the life dies with the

drawing of blood, the most complete recognition of God, the Creator, is possible only in a sacrifice which consumes the victim's life by the shedding of its blood. "And almost all things are by the law purged with blood, and without shedding of blood is no remission." (Heb. IX, 22).

What are the ends for which Sacrifice is made?

Four:

(1) To honor God in His holiness, His sovereignty and all His perfections. The holocausts in which the entire victim was consumed by fire best expressed this intention under the Mosaic Law.

(2) Sacrifice is offered to God in thanksgiving, to render Him gratitude and homage for His gifts. The sacrifices called peace offerings in the Old Law were for this end.

(3) It is also offered as an atonement to the justice of God for our sins and to move Him to be propitious to us. Such was the purpose of the ancient sacrifice called *pro peccato* (for sin).

(4) Sacrifice is offered to obtain graces and favors from the liberality of God, both for the needs of daily life and special emergencies. Whilst this form of sacrifice turns on self-interest, it also pays homage to God as the source and cause of all good, and by acknowledgment of our dependence on Him. This form of sacrifice was called impetratory, or the sacrifice of entreaty or petition.

How many kinds of Sacrifices were there in the Old Law?

Four: The Holocaust; the Eucharistic; the Propitiatory and the Impetratory sacrifices.

What is the meaning of Holocaust?

Holocaust (*holos*, whole, *kaustos*, burnt) or whole-burnt offering was so called because the victim was wholly consumed by fire.

What was the end of a Holocaust Sacrifice?

To do homage to the supreme dominion of God over creatures, by which He can totally change or destroy them whenever He pleases, and with the same ease with which He created them. This protestation to God was best reflected in the total destruction of the victim.

Why was fire used as an instrument in the Holocaust?

(1) It consumed all that was superfluous and imperfect.

(2) The ascending smoke betokened God's pleasure and acceptance.

(3) The light and glory of fire is a figure of the risen Christ, our Pasch.

(4) God's oft-used symbol was fire. Moses saw Him in a burning bush. He led Israel through the desert-journey by a pillar of fire; the Commandments were given out of fire and smoke; the people heard that the God they worshipped

was a *consuming fire.* As in the sacrifice the victim took the place of the man, the sinner, so fire took the place of God and represented Him. When the fire consumed the victims, it seemed as if God whom it represented, united them to Himself and participated in the sacrifices. It was the highest reach of a creature's worship in those olden days. He could not give his victims to God to be transmuted into Him, but he could surrender them to fire, thereby changing them into that which represented God most perfectly, as being the purest and noblest of the elements.

How were the other Sacrifices performed?

In the Eucharistic or Thanksgiving offering, and also in the Sin and Peace offering, the victims were not wholly consumed, but parts of them were reserved as a spiritual banquet for the priests and people.

The victims in these sacrifices were living creatures, such as sheep, lambs, oxen, pigeons and other animals. When these were offered the sacrifices were called bloody, because the victims were slain and sometimes entirely burned upon the altar.

There were also offered things without life, such as fine flour, oil, frankincense, unleavened cakes, wafers and the like. These were either burned or destroyed upon the altar.

CHAPTER VIII.

THE MASS THE SACRIFICE OF THE NEW LAW.

What was the character of these Sacrifices of the Old Law as to their permanency?

All the sacrifices of the Old Law, together with the priesthood of Aaron, ordained of God for offering them, were only types and figures of the more perfect sacrifice and priesthood of the New Law and were therefore only temporary and provisional.

Who is the author of this Sacrifice and priesthood of the New Law?

Jesus Christ, the promised Messiah, "according to the order of Melchisedech." "The Lord hath sworn and will not repent; thou art a priest forever according to the order of Melchisedech." (Psalm 109.)

Why is the exemplar of Christ's priesthood that of Melchisedech?

Because the ministry of Melchisedech was to offer up bread and wine in sacrifice, and Christ continues a priest and victim forever, making oblation of Himself in the sacrosanct sacrifice of the Mass under the same elements.

What is the Sacrifice of the New Law?

The Mass.

What is the Mass?

The sacrifice of the Body and Blood of Christ, really present under the appearance of bread and wine, offered to God by the priest for the living and dead.

What is of Faith regarding the Mass as defined by the Council of Trent?

(1) That it is a sacrifice in the true and proper sense of the word.

(2) That it is essentially the same as the sacrifice of the Cross, the only difference being in the manner of its offering.---(Session 22, Chap. II).

The same Council (Session 22, Chap. I) makes this fuller comment:

"Jesus Christ, our God and Lord, though He was once to offer Himself to God the Father by death on the altar of the Cross, there to work out our eternal redemption, nevertheless, because His priesthood was not to be extinguished by His death, at the Last Supper, on the night of His betrayal, by way of leaving to His beloved Spouse the Church a sacrifice visible, as human nature requires---a sacrifice that might be a representation and re-enactment of the sacrifice that was once to be accomplished in blood upon the Cross, whereby the memory of it might endure to the

end of the world, and the salutary effect of it might be applied to the remission of the sins that are daily committed by us---showing Himself forth a priest appointed forever according to the order of Melchisedech, offered His Body and Blood to God the Father under the appearances of bread and wine, and under the symbols of the same things gave them to His Apostles to receive, appointing them at the same time priests of the New Covenant and commanding them and their successors in the priesthood to offer the same, which command He gave in these words: 'Do this in commemoration of Me,' as the Catholic Church has ever understood and taught."

What is the identity between the Sacrifice of Calvary and of the Mass?

The most complete identity in all save the manner of its offering.

The Victim and High-priest are the same in both. The victim of the Cross was Christ. The victim of the Mass is the same. Christ offered Himself on Calvary. He also offers Himself in the Mass. On the Cross, however, Christ offered Himself in a bloody manner and actually died, His Blood being really spilt, whilst in the Mass He makes an unbloody oblation of Himself and dies only mystically, which signifies that death does not really ensue, but is represented in the separate Consecration of the bread and wine and this

separate Consecration is a reflex of the separation of the Sacred Body and Blood of Christ, and by consequence His death.

At the Last Supper, on Calvary, and on our altars, victim and priest are the self-same and the sacrifice is the same. They are not three but one sacrifice. "*Oblatus est quia voluit.*" He was a victim by His own will. By a self-willed surrender Christ laid Himself on the altar to be slain. The victim bound Himself and was ready. By a self-dedication He was doomed to death. The next day the sacrifice was completed by His actual slaying. In the Last Supper we have the ceremonial offering and consecration of the Victim before the immolation; on Calvary, the actual sacrifice, immolation. In the Mass we have the Sacred Body and Blood of the same Victim ceremoniously offered up—the Blood that was shed on the Cross, the Body that was broken in the Passion. In the order of time, the Victim of Calvary stood midway between the Victim of the Last Supper and the Victim of the Mass. That is, the real immolation intervened between the two mystic immolations. And yet, without the sacrifice of Calvary, neither the Last Supper nor the Mass could be more than the figment of a sacrifice. The real made the mystic sacrifice possible. And thus the Mass is the commemoration, the mysterious and bloodless representation, and the ceremonious offering of the sacrifice of the Cross,

whilst its liturgical language, vestments, altar, crucifix and structure bespeak the Death on the Cross, of which it is the symbolic commemoration and representation.

Does it differ in any particular with the Sacrifice of the Cross?

Besides the difference in the mode of its offering, it is also numerically different. Christ is offered under sacramental, not His own species, and the Mass only applies the graces which the Sacrifice on the Cross originated.

How is Christ's death represented by the separate Consecration of the Bread and Wine?

Because our faith teaches us that the Holy Eucharist contains truly and substantially the sacred Body and Blood of Christ under the appearance of either bread or wine. The bread does not differ from the wine in the matter of its content, as under each separate species are contained whole and entire the Body and Blood of Christ. They do, however, differ in their external appearance, and by the practice of the Church the bread has always been identified with the Body of Christ and the wine with His Blood. Both being separately consecrated, the bread first and then the wine, and lying apart, are mysteriously and as if emblematically representative of the real partition of Christ's Blood from His Body when

He actually died on the Cross. Thereby our holy Victim is offered to God not as actually dead, but mystically or under the appearance of death.

No theory here is satisfactory that does not include the Consecration under both kinds, or that excludes the Consecration of the chalice as superfluous or non-essential. Christ died on the Cross by the separation of His Body from His Blood. That separation is emphasized and represented by the separate Consecration of the bread into the Body of Christ and the wine into His Blood. A necessary item for the right understanding of this theory is to observe what is present under either species "by virtue of the words" of Consecration, and what "by concomitance," according to the theologians.

On the principle that "the sacraments effect what they signify" there is present in the Host by the words of Consecration the Body of Christ and no more; and in the chalice by the formula of Consecration the Blood and no more. But since the Body of Christ does not exist except in union with the rest of His sacred Humanity, wherever the Body is, there is the whole Christ. Thus the Body is under the species of bread in the Host by force of the words; the Blood of Christ, His soul and His divinity by concomitance. And similarly of the chalice. But, in regard of what is present by force of the words apart from concomitance, the first Consecration places separately the Body

of Christ, the second Consecration His Blood. This is called by theologians a "mystical" or symbolical separation, and consequently a mystical or symbolical slaying of Christ. Thus in the double Consecration, the death of the Lord is shown forth, although he does not actually die.

Father Gabriel Vasquez, S. J. (1551-1604) seconded by Father John Perrone, S. J. (1794-1867) thus presents the matter:

"Since by force of the words only the Body of Christ is put under the species of bread, and only His Blood under the species of wine---although under either species the whole Christ is present by concomitance---the Consecration of the two separate species thus performed constitutes a representation of that separation of the Body from the Blood which makes death; and this representation is called a mystical separation. And the death itself is represented; therefore it is called a mystical slaying. Before the Consecration of the wine the Body of Christ is not represented as dead and immolated." (Vasquez, disp. 223, nn. 37, 45).

Very significant as bearing on this point are the words of Cardinal Vaughan in his pastoral for 1895:

"It is to be noted that after the Consecration the priest addresses not one word to our Lord as there, but addresses only God, as God in Heaven. But at the *Agnus Dei* we begin to pray to

Jesus Christ. This is said to be, because our Lord is treated after the Consecration as a victim slain and a victim is offered up, not spoken to. The placing of the particle of the Sacred Host in the chalice (immediately before the *Agnus Dei*) is thought to represent the reunion of the Body and Blood of our Lord in the Resurrection."

Is the Mass only a representative Sacrifice? It is also a real sacrifice. The representative feature of it is the clew to its essence. It would be a repetition of the Reformers' error to say that its essence is merely to represent or commemorate. The essence is to be sought in the representation of the real death of Christ on the Cross, which the Council of Trent declares must be visible to the Church. This visible replica lies in the Consecration of the Bread and Cup by separate acts of Consecration which, therefore, under their distinct and individual species represent the physical blood-shedding of Calvary, and constitute the Mass-essence. In recalling these facts we must avoid the error of declaring that Christ is only figuratively and not really sacrificed. The sacramental presence is a real presence, and any change that affects that presence is a real and not merely a symbolic condition reacting upon our Lord under the species.

It is true that in the Mass, Christ is not really slain, only mystically and symbolically; therefore it would appear the Mass is not a real but only a

mystical and symbolical sacrifice, which is no "true and proper sacrifice."

To this it may be replied, that as a sacrifice is essentially a sign to God symbolizing His dominion and our sinfulness, such a sign may be offered sufficiently by a slaying which is symbolic only in a case where the fitness of things militates against the actual death of the victim; this is illustrated by Abraham's sacrifice of Isaac (Gen. XXII-10-15).

Although Isaac was not actually slain, the sacrifice was completed by the real slaying of the ram substituted for him. But there can be no substitute for Christ as Victim of our Redemption.

Here Vasquez introduces an explanation which is tenable, though in all candor it is fair to admit it is vehemently opposed by other theologians. He insists that the Mass is a symbol of a slaying that has actually taken place, the symbolic rite being performed upon the very person of the victim there present, and admits that if Christ had never been actually slain the objection relative to the unreality of the sacrifice would have some weight. He concedes that the mere mystical slaying of Christ by the separate Consecration of His Body and Blood would not be adequate for a true and proper sacrifice, except in so far as it represents and reenacts in symbol the actual shedding of the Blood of Jesus Christ on the altar of the Cross.

Thus the Mass is a sacrifice through the Crucifixion and by representing the Crucifixion before God.

Here are the words of Vasquez:

"It is essential to a sacrifice, commemorative, without actual shedding of blood, that it should represent a sacrifice where there were actual shedding of blood and death of the victim. Wherefore if Christ had not died, this Sacrament would not be a Sacrifice." (Disp. 223. n. 47).

Whilst it is true that theologians of high rank, like De Lugo and Franzelin, reject this solution as insufficient, the definition of Trent, "the same Victim and the same Offerer, only the manner of offering being different," and St. Thomas Aquinas' comment, "The celebration of this Sacrament is a representative image of the Passion of Christ, which Passion is a true immolation of Him, and therefore the representation made in this Sacrament is called an immolation of Christ," (Summa, p. 3. q. 83, art. 1) constitute very formidable sidelights focused on the acceptableness of Vasquez' opinion.

His opponents said: "A commemoration is not the thing commemorated: the commemoration of a victory is not a victory, nor is the commemoration of a sacrifice a sacrifice. The Council of Trent formally condemns as heretical the opinion that the Mass is but a 'bare commemoration of the sacrifice of the Cross' and this opinion seems to fall within that condemnation."

Although it is true that the commemoration of an event is not the event itself, and the Mass is not the Crucifixion, yet the reenactment of a sign may well be itself a sign, and a sacrifice is essentially a sign to God of recognition of His dominion, whilst a victory is not in the same category with sacrifice for the reason that a victory is not essentially a sign.

Furthermore, the Mass, notwithstanding some varieties of theological opinion can never be only a "bare commemoration" to any one accepting the Real Presence. The Reformers of the sixteenth century and their children placed bread and wine on the altar, and any rite practiced on these elements is fittingly described as a "bare commemoration" which fell within the anathema of Trent.

But the Catholic rite, being a commemoration of the sacrifice of Calvary, is performed upon the very Body which was pierced and broken there and the Blood which flowed there. The Victim offered planned it and designed and commanded it, and the living, present Christ is offered in it.

The right phraseology is essential here. "A repetition of the sacrifice of Christ" is not the correct way to describe the Mass. It is a re-presentation and a "re-enactment" and a "reflection" of the sacrifice of the Cross and a mystic representation of the blood-shedding of Christ.

The sacrifice of Calvary was offered once for

all. There is no need of repeating it. All the Masses said throughout all the world shine like moons and planets about the central sun of the sacrifice of the Cross from which they derive their light and sacrificial power. We are not in the habit of calling these heavenly bodies repetitions of the sun.

Christ Crucified, Christ in Heaven, Christ in the Mass are the three phases of the eternal priesthood of our Blessed Lord. The Crucifixion is consummated forever and abides in everlasting efficacy. In Heaven, He makes intercession for us. In the Mass, He comes silently and humbly "a lamb standing as slain." In all these conditions it is the same God and Man who survives and helps eternally. That belief saves the Mass from the emptiness and inanity of a "bare commemoration."

Who is the High Priest in the Sacrifice of the Mass?

Christ, Our Lord, is the invisible High-Priest and principal sacrificant. He, however, ordains to be offered up by His priests, for priests alone have the power of offering this Holy Sacrifice. At His Last Supper, Christ gave them this ineffable power when He said to his Apostles, and, in them to His future priests: "Do this in commemoration of Me"---follow His example in the sacrifice He had just completed. This office consti-

tutes the priest the visible representative of Christ, ordained and commissioned by Him to perform in His name and authority---and as representing Him in all the exterior part of this Holy Sacrifice.

At what time in the Mass are the Bread and Wine changed into the Body and Blood of Christ?

At the Consecration in the Canon of the Mass. Plain, unleavened bread made from wheaten flour and water, round in form, and ordinary wine of the grape are the provision made. At the Offertory, this host or plain bread is offered to God; then the wine is poured into a chalice, mixed with a little water. It is yet bread and wine. Midway in the Mass is the Consecration, and when the priest pronounces over the bread and wine Christ's words at the Last Supper: "This is my Body;" "This is my Blood"---the bread and wine are changed into the Body and Blood of Christ---a conversion expressed by the term *transubstantiation*---or the change of the substance of the bread and wine into the substance of the Body and Blood of Christ---all the outward, sensible qualities of the bread and wine remaining the same as before Consecration.

By whom is this change effected?

By the priest who offers the Mass, but in virtue of the power and words of Christ, whom he represents at the moment of Consecration. The

grant of this power is embodied in Christ's command: "Do this in commemoration of Me." Not of his own power then does the priest perform this miracle. It is by the power of God, expressed by a formula—the formula of the Last Supper, and communicated to the priest at his ordination.

What are the ends for which Mass is said?

(1) To give God honor and glory.
(2) To thank Him for His benefits.
(3) To obtain the remission of our sins and,
(4) All other graces and blessings through Jesus Christ. In this quadruple purpose it agrees with the four varieties of sacrifice in the Old Law.

God is honored and glorified for His great power and majesty and because of His supreme dominion over us. Whilst nominally our thanks are humiliatingly feeble, in the Mass they are adequate because spoken for us by our Redeemer. Through the Mass we beseech the remission of our sins and of the punishment due to them, and the Mass being a propitiatory sacrifice, like unto that of the Cross, inclines the Almighty to have mercy on us and heed the pleadings of His own Divine Son. Though of ourselves we are undeserving of any favor, yet because the Mass is a sacrifice of *Impetration* and because Christ offers Himself with us and for us to obtain what we need and what is best for us, we have in it a most capable advocate to make our petitions operative.

To whom is the Sacrifice of the Mass offered?

To God alone. The common and accepted statement of a Mass of the Blessed Virgin, or St. Joseph, or St. Peter means only that a Mass is offered to God in honor of these saints to thank Him for the graces bestowed on them in life and the glory they now enjoy in Heaven.

For whom can a Mass be offered?

For the whole body of the Church, triumphant, militant and suffering. Mass is offered for the saints in Heaven in thanksgiving to God for their salvation; for the living on earth---both just and sinners----heretics and schismatics----infidels and Jews; for the souls in Purgatory for a prompt release from their sufferings.

For what other end is Mass offered?

In the Mass, Christ continues, perpetuates and represents on our altars the sacrifice which He once offered on Calvary. The Mass is a continuation of the sacrifice of the Cross because Victim and High-Priest in both cases are the same.

What are the memorable qualities of the Mass?

It is the most sublime and august mystery of the Christian religion, the most ancient and continuous religious rite known to men, and the most divine action falling within the performance of man, for the victim and principal sacrificer are

God, and the joint co-operation of the divine and human in it---of the divine and human priesthood, is productive of infinite honor to God, of exalted joy to the angels and saints, of unsuspected blessings for creatures and of comfort and refreshment for the souls of the faithful departed.

Is the Mass a real and true Sacrifice?

It is, because:

(1) It is an offering of some sensible thing, viz.: the Body and Blood of Christ under the visible appearance of bread and wine.

(2) It is offered to God; for God alone is the terminus of the Mass.

(3) It is made through the ministry of a lawful priest. Priests alone are the ministers of this sacrifice.

(4) The destruction, or change of the thing offered is effected---on the Cross, a real destruction by the shedding of Christ's Blood and His actual death; on the altar, a bloodless and mystical death, as expressed in the individual Consecration of the two different species of bread and wine.

Wherein do Theologians place the essence of the Mass?

Vasquez (1604) derived its essence from its figurative quality only. The sacred Body and Blood repose on the altar by the Consecration and they typify the Lord's bloody Sacrifice.

De Lugo (1643) thus writes: "Although in the Consecration the Body of Christ is not destroyed substantially, yet it is destroyed to human estimation because it receives a lower condition, a condition which prevents it from performing bodily functions and converts it into food. This change suffices for a real sacrifice."

Franzelin adopts this view and thus expresses it: "Christ by the ministry of the priest places His Body and Blood under the species of bread and wine, thus as it were humbling His most sacred Humanity from its natural functions and manner of existence to the state of food."

If this latter view, without straining, may be interpreted as upholding the theory that the Mass is complete by the Consecration of the bread alone, or the wine alone, which seems questionable as pertaining to such exalted authority, then there is flaw in it, as such an opinion is at variance with tradition and the practice of the Church.

What are the moot points among Catholic Theologians?

Two:

(*a*) In what consists precisely the sacrificial rite of the Mass?

(*b*) How precisely the Mass shows forth the death of Christ.

In what do nearly all the Theologians now agree?

(1) The sacrificial rite of the Mass consists precisely in the Consecration.

(2) Precisely in the Consecration does the Mass show forth the death of Christ.

Is it demonstrable that the Mass is a Sacrifice of the New Law?

The Old and New Testament, the Liturgies and Tradition supply the proof that the Mass is the sacrifice of the New Law.

What is the proof from the Old Testament?

The Prophet Malachi says: "I have no pleasure in you, said the Lord of hosts, and I will not receive a gift from your hand. For from the rising of the sun even to the going down of the same my name is great among the Gentiles, and in every place there is sacrifice and there is offered to my name a clean oblation; for my name is great among the Gentiles, saith the Lord of hosts." (Mal. I. 10. 11).

This text predicts three results:

(1) God will refuse to receive a gift from the Jews, which is synonomous with His refusal to accept their sacrifices, because "sacrifice" among the Gentiles is contrasted with "gift" among His chosen people, now on the eve of being repudiated and discredited.

(2) That this clean and perfect oblation or sacrifice would be substituted for the sacrifices of the Old Law.

(3) "And in every place there is sacrifice," for this new sacrifice will not only supplant the Synagogue where it exists, but also be offered among the Gentiles where it exists not.

Why is it concluded that the Mass was in the Prophet's mind when uttering this Prophecy?

Because the sacrifice of the Mass best conforms to these predictions.

How is the Prophecy interpreted by the enemies of the Mass?

As if the Prophet meant the sacrifice of the Cross, or good works.

Will it justify this interpretation?

No, because the sacrifice of the Cross was offered once, and only in one place, whilst this sacrifice among the Gentiles is offered in every place, and from the rising to the setting of the sun. Neither can it be strained to mean the rejection, not of Jewish gifts, but of Jewish good works, as if He preferred the Gentile allegiance, for the reason that God never rejects the good works of any of His creatures.

What other proof is supplied by the Old Testament?

"The Lord hath sworn and He will not repent; thou art a priest forever according to the order of Melchisedech." (Psalm 109.) St. Paul (Hebrew VIII) comments on this text.

Melchisedech offered sacrifice in bread and wine. Christ sacrifices in the same elements only in the Mass. The Cross was the altar of the sacrifice of His Body and Blood. The offering of the same in the Mass under the semblance of bread and wine constitutes Him "a priest forever according to the order of Melchisedech."

And He was to be a priest forever---that is visibly discharge forever the duties of a priest in the Church. In the Mass alone, by the ministry of His priests who act in His name and in His power is this priesthood of Christ of the type of Melchisedech perpetuated.

What is the evidence of the New Testament as to the Sacrificial character of the Mass?

At the Last Supper, in the institution of the Blessed Eucharist, Christ made offering of the Holy Sacrifice with His own hands. The essence of that sacrifice reposed in the separate Consecration of the bread and wine, by which was represented His mystical death. Christ said over the bread: "This is my Body which is given for you." (St. Luke XXII, 19). "This is my Body which is broken for you." (1. Cor. XI. XX. 24). And over the wine: "This is my Blood of the New Testament which is shed for many." (St. Matthew XXVI, 28. St. Mark XIV, 24). St. Matthew adds: "Unto the remission of sins." Observe the use of the present tense, indicating His

reference to an offering He was at that time actually making, and not to another offering He intended to make at a future time. In His passion and death was the real effusion of His Blood. His death at the Last Supper was sacramental and mystical, and only the appearance of death, by the independent and separate Consecration of the bread and wine unto the remission of sins. Herein lies all the substance of the Christian Mass.

Is there any other corroborative testimony from the New Testament?

St. Paul thus writes: "The chalice of Benediction which we bless, is it not the Communion of the Blood of Christ? And the bread which we break, is it not the partaking of the Body of the Lord? Are not they that eat of the sacrifices partakers of the altar? But the things the heathens sacrifice, they sacrifice to devils, and not to God. You cannot drink the chalice of the Lord and the chalice of devils; you cannot be partakers of the table of the Lord and of the table of devils." (1. Cor. X. 16. 21). Herein runs all the phrasing of sacrificial practices, and the evident purpose of the Apostle was to set up a contrast between the sacrifice of the Eucharist, or the Mass, and the pagan sacrifices, a contrast which would be unmeaning if the Eucharist or Mass be not a veritable sacrifice.

Besides, appearing fitfully through the Epistles

of the same Apostle, and with suggestive frequency are such expressions as: "Table of the Lord," "altar," "priest." "We have an altar, whereof they have no power to eat who serve the tabernacle." (Hebrews XIII, 10). All these are the essentials, vesture and paraphernalia of a sacrifice. An altar and a priest demand a victim and signify a sacrifice.

"Partaking of an altar" suggests Communion.

What is the voice of the Liturgies on the same point?

All the most ancient Liturgies, Greek, Latin, Armenian, Syro-Chaldaic, Ethiopian and Coptic attest the origin of the Mass as dating from the age of Christ and the Apostles, and are full of expressions which convey the idea of sacrifice.

What is the tradition regarding the Mass?

There are two distinct phases of this tradition---one extending from the beginning and running down to the rise of Protestantism in the sixteenth century; the other, from that epoch until the present. The special characteristic of the first period is a simple and abiding faith in the identity of the sacrifice of the Mass with the sacrifice of the Cross. There was no theory or speculation about it. Early Fathers and medieval theologians assume this sameness between the two sacrifices as a first and self-evident principle, because revealed by God and taught by His Church.

Thomassin voices this universal acceptance in the century after the Reformation, when he says: "If it be established that the sacrifice of the Eucharist is the same as that of the Cross, it will be proved by the same means that in the Eucharist a true sacrifice is offered (for no one ever questioned the sacrifice of the Cross)." (De Incarnatione Verbi, 1. 10. C. 17).

Therefore, to St. Ignatius Martyr, St. Cyprian, St. Cyril of Jerusalem, St. Ambrose, St. Chrysostom, St. Augustine, Pope Gregory the Great and a host of other witnesses, whose testimony is recorded, the Mass is but the offering day by day, and often in the day, under the Sacramental veil, of the Divine Victim, once for all immolated on the altar of the Cross.

What is characteristic of the second period of this Tradition?

It was a time of speculation, theorizing and earnest investigation of all questions pertaining to the nature of the sacrifice of the Mass itself. In the ages of Faith the dominant note was to accept without question the altar as another Calvary, whereon was perpetuated the tragedy of the Cross. With the incoming of Protestantism, the very sacrificial character of the Eucharist was controverted, and as this dissent had to be met on its own grounds, theologians were forced to define the term "sacrifice" and prove that the Mass ful-

filled this definition and contained within itself all the requirements of a sacrifice.

Who led the assault against the Doctrine of the Eucharistic Sacrifice?

John Calvin, of Geneva, the ablest and most astute of all the Reformers.

What was the nature of his attack?

He argued that if it be a sacrifice, "then the victim which is offered must be immolated; therefore, if Christ is sacrificed in every Mass He must be cruelly put to death every moment in a thousand different places." Insisting on the essential nature of sacrifice, he denied that it can be unbloody and retain the name.

Who answered this objection and how?

Cardinal Bellarmine (De Controversiis ch. XXV) by replying that Christ is offered in the Mass, not *in specie propria*, or in his own human form, but under the form of bread and wine, and that the destruction is such as befits a victim offered under this guise. His contention was that consuming or manducation, not slaying or the shedding of blood, lay at the root of the thought of destruction in the Mass. There has been a very recent revival of the same theory, which is known as the Banquet theory of sacrifice, as if the destruction or immolation implied in sacrifice was effected by Communion alone.

What may be said of the completeness of this answer?

It seems to be inconclusive, because, unless the definition of sacrifice be recast there is no warrant for the statement that the eating of all, or any portion of the victim offered in sacrifice partakes of the character of a sacrificial destruction. The immolation to God came first. Therein lies the whole gist of the sacrifice. The feasting of man came after the real sacrifice and was no essential part of it.

How should the objection be met?

By insisting there is a destruction or change in the thing offered.

Who first taught this essential of a Christian Sacrifice?

Albert the Great, who taught St. Thomas Aquinas. He writes: "Hence it includes two things: a victim slain, and the offering of it." (4. S. D. XIII. a. 23.)

Who is credited with it?

St. Thomas Aquinas, who says: "That is properly a sacrifice when something is done to the thing offered, as when animals were slain and burnt, and bread is broken and eaten and blessed. It is called an offering simply when a gift is made to God and nothing is done to it, as money or

bread is said to be offered when merely placed on the altar. Hence every sacrifice is an offering, but not conversely." (Q. 85, a. 3).

Wherein is the destruction or change essential to a Christian Sacrifice?

Following the guidance of St. Thomas, as above foreshadowed, St. Liguori placed it in the Consecration and Communion jointly, with the larger share to the Consecration. The almost unanimous opinion of theologians, however, reposes it in the Consecration alone, because therein by the miracle of Transubstantiation and the consequent destruction of the substance of the bread and wine lie all the requirements of a sacrifice.

Bellarmine and De Lugo are lined up with Liguori and insist upon Communion as the final destruction of the victim akin to the fire in the holocaust. In the sense that it is of divine appointment, the Communion of the celebrant is however essential to the Mass and cannot even by the Church be dispensed with. The Mass was instituted to provide a sacrifice and furnish a sacrament. The Consecration is the sacrifice; the Communion the sacrament.

What then would be a sufficient reply to the Reformers' objection?

(1) "For as it is appointed unto men once to die, so also Christ was offered once to exhaust the sins

of many—and by one oblation He hath perfected forever them that are sanctified." (Heb. IX. 27, 28.)

"I am first and last and the living One; I was dead and behold I am alive for evermore." (Apocal. I. 19.)

The sacrifice of Calvary will never have a fellow alike in every respect. His real death can never be repeated. His passion and death, once for all, by the fullness of their ransom, met all the exactions of God's justice with reference to sinners for all time. Whilst that sacrifice was infinitely meritorious, exceeding all possible demands, the sacrifice of the Mass is necessary for the application to individual souls of that affluence of expiatory merit, of which the Death on the Cross was the cause. The Church has always taught that the immolation in the Mass is but figurative and commemorative, though real, of the unrepeated and unrepeatable sacrifice of the Cross, and the destruction indispensable to sacrifice is realized in the mystic, moral and veiled death as represented by the separate Consecration of the bread and wine. Thus the Mass is both the shadow and reality of Calvary. The real death which forbids renewal is mysteriously renewed in the Mass and its fruits given to human souls, not only because the death once endured is inexhaustible in its power to sanctify and save, but also because to God, who knows neither a yesterday nor to-morrow, that death is always an ever-present reality.

(2) Cajetan, the commentator of St. Thomas, and the last of the medievalists observes: "In the New Testament the sacrifice is not repeated but the one victim once offered continues in the state of immolation." The Death of the Cross is continued in the Mass, which is therefore the showing forth of the Lord's death until He comes.

(3) Melchior Canus thus discourses: "Let us concede the point that a perfect immolation demands a slain victim. We believe this to be essential to a true sacrifice. Now (they will argue) we offer a living and breathing victim, for the Body in the Eucharist is one and the same with that which is in Heaven. Granted. But though Christ's Body in the Eucharist has life in it and the Blood is in the Body, it is not offered as having life in it, nor is the Blood offered as in the Body. The Body is offered as slain and the Blood as shed on the Cross. If the Victim of Calvary were to hang on the Cross before the eyes of the faithful in every place and time, we should need no memorial and representation of it. But because that visible immolation, done and over with, is yet so acceptable to God and is as meritorious to-day as when Blood flowed from the Saviour's open side, therefore, do we truly offer now the same sacrifice. For us Christ renews the sacrifice after a symbolic fashion and sets it before us in a transcript of it. But this symbolism does not at all stand in the

way of our offering the self-same Blood shed on the Cross, just as if it were now being poured forth before our eyes." (De Locis Theol. 1 ib. XII, c. 12).

Is Christ sacrificed in Heaven coincidently with the Mass?

No, there can be no sacrifice in Heaven.

We must always bear in mind that it is not the glorified Body of Christ that is in any wise physically affected, but Christ in the Sacrament who is sacrificed.

What is the office of Christ as mediator in Heaven?

To apply to individual souls the price of the ransom wrought in His Crucifixion. He pleads with the wounds of His Sacred Humanity and by the life that was laid down and taken up again for the salvation of the redeemed.

Bibliography: The Eternal Sacrifice, Pere de Condren, New York, 1906; Moral Theology, Gury, de Ligouri, Peter Dens, Franzelin, De Lugo, Vasquez, Bellarmine, De Controversiis; Bible Dictionary, Hastings, Scribners; De Locis Theol., Melchior Canus; The Sacrifice of the Mass, Dr. Alex. Mac Donald, V. G., New York, 1905; Histoire du Sacrifice de la Messe, Vacant, Paris, 1896; Catechism, Doctrinal, Moral, Historical and Liturgical, Rev. Patrick Power, Dublin, 1905; Hierurgia, Dr. Rock; American Eccles. Review, Sept., 1905; Irish Eccl. Record, March, 1906; New York Review, Dec.-Jan., 1906; The Holy Eucharist, Bishop Hedley, 1907; Cambridge Conferences, 1899, Joseph Rickaby, S. J.

CHAPTER IX.

THE MASS.

By what names was the Holy Sacrifice designated in the Ancient Liturgical Books and in the Writings of the Fathers of the Church?

(1) Its most ancient name is that given in the Acts of the Apostles (ch. XX. v. 7) the "Breaking of the Bread."

(2) In the second, third and subsequent centuries it was called the Collects or Synaxis, because the faithful were gathered together as one body or congregation to celebrate it.

(3) The name Dominicum was given to it, because it was a most august function by virtue of the institution of Christ and the precept of the Church.

(4) Liturgia it was called; that is a public ministry, because its celebration is a function eminently public and the centre of all Catholic worship.

(5) Toward the end of the third century or beginning of the fourth, the term Mass began to be applied to it in the Latin church.

Who among the Fathers of the Church first used this name?

St. Ambrose, Bishop of Milan (397). His reference to it under this appellation suggests, not

the coining of a new word, but a traditional designation for it in general vogue before his time.

Why were these strained and indefinite titles applied to the Sacrifice of the Eucharist?

Because it was an age of persecution, and on account of Pagan unwillingness or incapacity to comprehend the true nature of the sacrifice. As a safeguard against hostile trespass and violence, the strictest discipline of secrecy was enforced and these names were employed to conceal the true nature of the holy mysteries from the uninitiated, whether friend or foe.

What is the origin of the word Mass?

Liturgical writers are not agreed as to its origin. Some derive it from the Hebrew *Massah*, a debt or obligation; others from the Greek, *Myesis*, initiation, and others from an obsolete *Mes* or *Messe* which among the Scandanavians signified a banquet, and sometimes a sacrifice.

The majority, however, favor its derivation from the Latin *Missa* or *Missio*, a dismissal, referring to the custom in the Christian Church of the first six centuries, when the *Disciplina Arcani* or Discipline of the Secret prevailed, of dismissing the Catechumens and Public Penitents after the gospel and sermon and before the more solemn part of divine service began. This twofold dismissal of the Catechumens and Public Penitents at the beginning of the Mass, and of the

faithful at the end, with the invitation, "*Ite, Missa est,*" (go, it is the dismissal) gave the name of *Missae* or *Missiones* (dismissals) to the service. From the same cause is also derived the division known as the "Mass of the Catechumens," and the "Mass of the Faithful," the former extending from the beginning to the Offertory, the latter from the Offertory to the end. *Missa* as here used is not a participle of *mitto*, but a later Latin substantive synonomous with *missio* or dismissal.

By what names was the Mass known among the Greeks?

It was called *Mystagogia*, because a participation in sacred mysteries; *Synaxis* or union with the Saviour; *Anaphora*, a lifter-up of minds and hearts to God; *Eulogia* from its propitiatory character; *Hierurgia*, a sacred function; *Mysterion*, because of the mysteries it contained; *Deipnon* or banquet, where Christ is consumed; *Agathon* or good by excellence; *Teleion* or perfection, as describing the spotlessness of the Victim; *Prosphora*, guide to a happy eternity. These names are obsolete now and are found only in the sacred writings of the Greek Fathers of the early Church. Contemporaneously and exclusively the Mass in the entire East is now called Liturgia.

Who celebrated the first Mass?

There is limited agreement among specialists

that the first Mass was offered by St. Peter, on Pentecost, in the same cenacle where the Last Supper was held.

Is the opinion unanimous regarding its celebration on Pentecost?

The Venerable Mary d' Agreda, the Spanish Franciscan nun, assigns the day of the octave of the Feast, but the most common and probable opinion selects the very day on which the Holy Ghost descended. Did He come before or after the Consecration? Theophile Reynaud asserts He came after the Communion of the faithful, and St. Proclus, Patriarch of Constantinople, inclines to the opinion that He descended before the Consecration.

Why was not the first Mass offered until Pentecost?

(1) Because it was desirable to receive the fullness of the Holy Spirit before offering so holy a sacrifice.

(2) Because the complete abrogation of the Old Law as to its priesthood was not consummated till Pentecost, and, therefore, it was inexpedient to introduce the new priesthood and sacrifice until that time. The Acts of the Apostles (Acts II, 42, 46) seems to confirm this opinion, for we read therein, that before the descent of the Holy Ghost the Apostles "were all persevering with one

mind in prayer," and after the descent, "the breaking of bread"—the celebration of Holy Communion and the Mass, inferentially, are mentioned.

What was the language of the first Mass?

Three languages were in vogue in Judea in the years of Christ; Syro-Chaldaic, Greek and Latin. Syro-Chaldaic supplanted the ancient Hebrew after the Babylonian Captivity (586 B. C.) as the vernacular. Greek became the official language after the conquest of Alexander the Great (332 B. C.) and through the dynasty of the Seleucidæ. The Latin tongue followed the Roman legions under Pompey the Great (63 B. C.) and Crassus (55 B. C.) when they had wrested Palestine from the Greek dominion. The Syro-Chaldaic, or Syriac, or Aramaic, from Aram the fifth son of Shem, was demonstrably the ordinary, everyday language of our Blessed Lord. His gospel utterances like "*Ephphetha*," be thou opened, "*Eloi, Eloi lamma sabacthani*"—My God, My God, why hast Thou forsaken me, *Abba*, *Haceldama*, *Golgotha*, *Mammon*, *Messias*, *Satan*, *Raca*, *Cephas*, *Martha*, *Tabitha* belong to the Syriac.

Eck, the German scholar, in the sixteenth century contended that the first and subsequent Masses for a time were said everywhere in Hebrew. The majority of the liturgical experts, however, dissent emphatically from this view and favor the theory that the first Mass in different

localities followed the local language—Syriac in Jerusalem; Greek at Antioch, Athens and Alexandria; Latin at Rome and in France and Spain and throughout the Roman dominion in the West.

It is, however, impossible to demonstrate with any certainty whether the Apostles adapted the sacrifice to the language of the nations to whom they preached, or offered it in the Aramaic, Greek or Latin tongue.

That these three languages, consecrated by their use in the inscription on the Cross of the Redeemer, were generally employed during the first four centuries is proved by the fact that all the Liturgies of that period are written only in these languages.

What Language was first in use in the Roman Church?

It is very probable that the Roman Church used the Greek language in the Mass until the third century. Vestiges of this usage are extant in ancient and contemporaneous Liturgies. Many of the terms in use in the service of the altar belong to that language, as, for instance, acolyth, deacon, presbyter or priest, episcopus or bishop, canon, baptism, Eucharist. In unison with these vestiges is also the custom in our day of chanting the Epistle and Gospel both in Latin and Greek in a solemn Pontifical Mass at which the Pope is

celebrant, and of singing the Passion of our Lord in Greek on Good Friday in the Papal chapel.

From the third and fourth centuries the Latin tongue was in general use in the Church throughout the entire West, which comprised Italy, Spain, Gaul, Germany and the British Isles.

In how many different Languages is the Mass of to-day Celebrated?

Twelve—Latin, Greek, Syriac, Chaldaic, Slavonic, Arabic, Armenian, Coptic, Ethiopic, Ruthenian, Bulgarian and Roumanian.

Where is Latin used?

In the entire Western Church and in a few localities in the East. Latin has been the speech of the Church since its infancy and is therefore a sort of mother tongue.

Where is Greek used?

Among the Uniats, or Melchite Catholics of the East and West who are residents in Syria, Jerusalem, Russia, Greece, Europe and America. The Uniats are the followers of the Greek Liturgy who accept the jurisdiction and bow to the authority of the Holy Roman See. The Schismatic Greeks rejoice in the title "Holy Orthodox Church of the East," and the Church of Rome humors their vanity or prejudice by calling those of the Greek communion who desert it for Rome, Uniats, or those united. They are also cal-

led Melchites from the Syriac Malko, a king, a title used for the first time at the Council of Chalcedon (451) to distinguish the orthodox wing led by the Emperor Marcian. Its synonym in the West is Papist. These Uniats have three Patriarchs resident respectively at Antioch, Alexandria and Jerusalem.

In addition to the Greek Tongue, what else does Rome allow?

Rome permits the Melchite Catholics to use the three Liturgies of St. John Chrysostom, St. Basil, and the Presanctified; to consecrate the Holy Eucharist in leavened bread; give Communion under both species; say the Creed without the "Filioque;" pour warm water into the chalice after Consecration, and their clergy to marry. This latter concession needs to be thus qualified:—neither the so-called Orthodox Greek Church nor the Uniats allow marriage in Sacred Orders, which include the Diaconate and Priesthood. Within those sacred precincts it is permitted to no one to marry. A wife, however, wedded prior to the acceptance of the Diaconate need not be discarded, even though the husband go on to the priesthood. If she die before her husband, he cannot wed again without renunciation of his ministry. The members of the Greek hierarchy are always celibates and chosen from the monks. The practice of celibacy in the Church is an item, not of

Divine law, but of ecclesiastical discipline, and therefore a subject of Church adaptation to local or racial conditions. By Papal mandate the privilege of marrying is denied the Græco-Italians.

Where is the Syriac Language in use?

Among the Syrian Melchites of the East and the Maronites of Mount Lebanon. These latter are known as the "Eastern Papists," so intense is their loyalty to Rome, and derive their name either from a holy monk, St. Maro, who lived the life of a recluse in the Lebanon range, or "*Moran*" (our Lord). Their Liturgy is the very ancient one of St. James, and their language, very probably, that of Christ and His Blessed Mother and the most of the Apostles. In deference to their antiquity and as a reward of their faithfulness the Maronites are privileged to retain all their primitive customs. They use incense at Low and High Mass, unleavened bread in the Holy Eucharist like to the Western Church, give Communion under both forms, except to the sick, read the Gospel in Arabic, the vernacular, after its Syriac reading, and elect their Patriarch by popular ballot to be sanctioned afterwards by Rome.

Where is the Chaldaic Language permitted?

Among the Babylonian Catholics, who are reclaimed from the Nestorians, and inhabit chiefly Mesopotamia, Armenia, Kurdistan, and whose Patriarch, with the title of "Babylonia," resides at

Bagdad. These Nestorians, from Nestorius, a Syrian Patriarch of Constantinople, a heresiarch, in the fifth century, are the most numerous Christian body in the East. Although they indignantly repudiate the name, it has clung to them since the General Council of Ephesus (431) condemned Nestorius for teaching that two persons tenanted the God-Man, Christ—a Divine and a human—instead of the true doctrine then and there proclaimed, of a single Divine person, and also because he denied the title of "Mother of God" to the Blessed Virgin.

Where is the Slavonic Language allowed?

Among all those of the Slavonic nation who are in communion with Rome, whether found in Turkey, Russia, Istria, Liburnia or on the seacoast of old Dalmatia. The privilege of a vernacular Liturgy was granted by Pope Adrian II (867) to prevent the Christian converts of SS. Cyril and Methodius from seceding to the Greek schismatics —confirmed afterwards by John VIII (872), Innocent IV (1248) and Benedict XIV (1740). Leo XIII, through the Congregation of Rites (1898) decreed that only those churches, not individuals, could use the Slavic language where it had been in uninterrupted use for at least thirty years; that Latin and Slavic are to be taught in the seminaries, and that the language herein permitted is not the common vernacular (Slavica vulgaris), which may

be employed in preaching, but the Palæo-Slavic or ancient tongue. It is also called the Glagolitic dialect from Glagol, the liturgical alphabet of the Illyrian, Croatian and Dalmatian Slavs, in use since the ninth century, and older than the Cyrillic alphabet which superseded it.

Where is the Armenian Language found?

Among the Roman Armenians of Armenia or Turkomania, Asia Minor, Syria, Palestine, Turkey, Georgia, Greece, Africa, Italy, Russia and America.

The Armenians, like the Maronites, use unleavened bread in the Holy Eucharist. Their choicest liturgical books are published and printed by the monks of the celebrated Armenian monastery on the island of San Lazaro, Venice.

The majority of Armenians are Monophysites (*monos*, one and *physis*, nature) after Eutyches, who taught there was only one nature in Christ, the Divine, an error condemned in the General Council of Chalcedon (451). They are called Jacobites in Syria and throughout the East from James Baradai, a prominent reformer. Because the water mixed with wine of the Mass typifies Christ's humanity, these heretical Armenians discard its use to emphasize their doctrine that the Saviour's Divine nature absorbed every trace of His human nature.

Who are the Copts?

They are the Christian descendants of the

ancient Egyptians, unmixed with Arabic blood, speaking a language which they maintain runs back to the Pharaohs.

How do they come by their name?

Very probably it is an abbreviation of the Greek *Aegyptioi* (Egyptians).

Religiously, how are the Copts divided?

Into Monophysites, the larger number who are both heretical and schismatic, and Roman Copts, who within a few years have returned to the Church in annually increasing numbers.

How many Liturgies or Mass Formulas have the Copts?

Twelve altogether. Nine have gone into disuse and only three---of St. Basil, St. Cyril and St. Gregory, are in practical use.

What is the Language of these Liturgies?

Ancient Coptic.

Where is the Ethiopic Language found?

It is the liturgical language of the modern Abyssinians, who in discipline and church customs approximate the Copts. Like them the vast majority are still Monophysites, and only a fragment has been converted.

It is worthy of mention that among the schismatic East the Abyssinian ordinations are alone adjudged doubtful. This requires that a priest

convert be reordained *sub conditione*. Essentially, however, the Abyssinian ritual and ordination is accepted as valid, and followed strictly confers legitimate Orders. Carelessness in the officiating bishop or Abouna is responsible for making the ritual supposedly inoperative.

Where are the other languages in use?

Arabic—In Syria and Egypt in only a quasi-liturgical sense.

Ruthenian—Among the Ruthenians and Russmaks, a branch of the great Slavic race, sharply defined from the Muscovites or Russians proper by their language, character and customs. They inhabit Galicia, North Hungary, Podolia, Volhynia and Lithuania.

Bulgarian—In Bulgaria, which is an autonomous principality tributary to Turkey and bounded by the Danube, Black Sea, Servia and the Balkan range.

Rumanian—In Rumania, which comprises two States, Moldavia and Wallachia, called the Danubian Principalities. In the seventeenth century many Rumanians entered the Roman Church and by tacit consent, rather than by formal decree, were permitted the use of their vernacular in the Liturgy. In all this lingual variety, the Rumanian is the only tongue in modern usage employed in the Liturgy.

Are all these various languages really Vernaculars in daily use?

Except the Rumanian and Arabic, all the liturgical languages above mentioned are not the every-day speech of the respective nationalities. Some of them are so ignorant of the language of their Liturgies that the rubrics must be printed in another language, as for instance the Copts, whose Missal and ritual are annotated with directions in modern Arabic. In each instance, the language of the Mass and the altar and the sacraments is an ancient idiom frozen into unchanging permanency, because it is the vehicle and organ of an immutable Church and sacrifice and ministry, and although once the popular speech, it has lagged behind, whilst the laws of growth governing all spoken tongues have carried their modern namesakes far afield from this archaic, sacrificial and sacramental language. It is therefore true, that these supposed vernaculars may be as unintelligible to the races whose names they bear as Latin among an English-speaking people.

Mention other precedents for the use of unknown tongues?

The Jews always sing the praises of Jehovah in ancient Hebrew, which has been a dead classic for long ages. So unfamiliar are the people with it, that Targums or translations have been published to instruct them in its meaning.

The Arabic of the Koran—a diction of unapproachable purity and melody—is a dead language for the Mahometan masses, and yet a translation of it into modern Arabic is proscribed as a trespass on its inviolable sacredness.

Among the Hindoos, the sacred book of the Veda is a sealed fountain save to the learned Brahmins.

The people of Java, Indo-China, Ceylon, Bali, Madura and the Japanese worshippers of Lama employ in their Pagan rites a language known as Bali, a dialect of the Sanscrit, a dead tongue for many years.

Why does the Church of Rome use the Latin Language?

(1) It was the speech of her infancy---her mother tongue—the primitive expression of her teaching. As her doctrine is inflexible and unalterable, and her love of her own ancient days fervent and persevering, as may be witnessed in many details of her ceremonial, the preservation of the Latin is advisable and necessary. Its sharp-cut accuracy and definiteness of meaning, fixed in an unchanging death, as it were, makes it a peculiarly felicitous medium for the scientific and dogmatic enunciation of doctrine. There is none of the looseness nor demoralization of the spoken tongue, where the decent word of to-day is by a public depraved taste often made the vehicle of the indecent suggestion of to-morrow.

(2) The Church demands uniformity in her sacrificial and sacramental life. Her ideal is possible only by the use of a common language.

(3) A oneness of faith and belief is promoted by a oneness of tongue. A uniform language begets a uniformity of thought and thought-processes. Sameness of language creates a bond of union and a point of contact between different nationalities. East and West might not be divorced to-day if Rome had cast the Oriental Liturgies in Latin. The use of a national tongue lends itself to the disintegration of national churches. The same Mass in the same identical language throughout the West gives the wanderer a home-feeling in the Church, and establishes ties akin to those of a common lineage and encourages devotion and attention at the Mass.

(4) The preservation and use of the Latin has made accessible and serviceable for multitudes speaking a variety of tongues a vast and valuable collection of literary treasures in Pagan and Christian learning.

By what names is the Mass designated?

The Mass is known as a Solemn High Mass, Simple High Mass, Low Mass, Conventual Mass, Bridal or Nuptial Mass, Golden Mass, Private Mass, Solitary Mass, Votive Mass, Dry Mass, Two and Three-faced Mass, Evening and Midnight Mass, Mass of the Presanctified, Mass of Requiem and Mass of Judgment.

What is a Solemn High Mass?

A Mass in which the Celebrant is assisted by deacon, sub-deacon and the other servers. It is called High because chanted in a high tone. It is sometimes called Grand because of its ceremonial display and the use of incense.

When celebrated by a bishop and privileged prelates it is called a Pontifical Mass.

What is a Simple High Mass?

A Mass chanted like the Solemn Mass and, therefore, sometimes called *Missa Cantata* (chanted Mass) but by a celebrant unassisted by deacon and sub-deacon and without incense.

What is a Low Mass?

A Mass devoid of all solemnity, said by a priest in a low tone of voice, whence its name, to distinguish it from the High Mass, which is always sung. Exclusive of the silent parts of the service, it is read by the priest in an ordinary tone, alone or assisted by a server who makes the responses and waits on the celebrant.

What is a Conventual Mass?

The Mass which the rector and canons of a Cathedral are obliged to say daily after Tierce—the canonical hour of the divine Office. This is the strict interpretation of the term. In a general way, it is also the Mass said in a Convent where the Blessed Sacrament is kept, and in rural

churches having the same privilege. It is also called Canonical, Public, Common and Major because of its distinct privileges over ordinary Masses. It is also synonomous with the Parochial Mass which is offered for the people on Sundays and Holydays, fixed by Urban VIII (1642).

What is a Bridal or Nuptial Mass?

The Mass known in the Missal as "*Pro Sponso et Sponsa*"—for bridegroom and bride—offered for a newly married couple for a happy and fruitful union. It is privileged in the sense that it may take precedence over feasts of higher rank, and is peculiar in some of its features. After the "*Pater Noster*," and before the last blessing, the current of the Mass is interrupted by special prayers recited over the attending couple.

What is a Golden Mass (Missa Aurea)?

The Solemn High Mass formerly celebrated on the Wednesdays of the Ember days of Advent, in honor of the Mother of God, with an unusual ceremonial and choral display. The participants were the bishop and his canons and the members of the religious communities of the locality. Costly favors were distributed among the people who assisted at it. The church of St. Gudule in Brussels, Belgium, still retains this Mass, which is said on December 23, whilst some vestiges of it may be witnessed in a few of the churches of Germany.

Gavantus attributes the name to the letters of gold which describe the Mystery, in whose honor the Mass was offered.

What is a Private Mass?

Rubrically, a Private Mass is a Low Mass as distinguished from a High Mass. By a stricter usage, it signifies a Mass in which the celebrant alone communicates, and it receives its name because it is celebrated in a private oratory or chapel, to which the people have not access. The Reformers denied the legitimacy of this Mass and denounced it as a novelty and an innovation. Cardinal Bona demonstrates that it was the practice of the early Church, and the Council of Trent (Session 22, chap. 6) besides declaring that no Mass is strictly private, for the reason that it is the official act of a public minister of the Church performed in the name and for the benefit of all the faithful, also decreed (Session 22, Chap. 8) "If any one shall say that those Masses in which only the priest communicates sacramentally are illicit, and that hence they should be abolished, let him be anathema."

What is a Solitary Mass?

For many years the custom prevailed among the inmates of monasteries of saying Mass alone, without server or attendant. This was called a Solitary Mass. It is now prohibited to offer Mass without a server, except in special countries, like

the United States, where the privileges are broad enough to include a Mass, "without a server, in the open and under the earth, always, however, in a becoming place."

What is a Votive Mass?

The rubrics of the Missal prescribe a unanimity between the Mass and Office of the day within special limitations. A Mass which differs from the Office is called Votive, and is thus designated, because said in accordance with the desire (*votum*), or intention of the celebrant, or member of the laity. It cannot be said save for reasonable cause and on days of minor rite, except in the case of Solemn Votive Masses—*in re gravi*—as for example, of the Most Blessed Sacrament in the devotion of the Forty Hours, or a serious emergency or circumstance. A permissive and wholly adequate reason for a Votive Mass is the special devotion of celebrant, or participant for some particular Mystery or saint.

What is meant by the Divine Office of the Day?

A collection of prayers and lessons recited by persons in Sacred Orders as matter of serious obligation, unless dispensed, at specific hours every day. Substantially, it harks back to Apostolic times. It is also called "Canonical Hours," "Ecclesiastical Office," "Canonical Office" and "Breviary," (*breve*, short), because it embodies a

pithy epitome of the Old and the New Testament, extracts from the Fathers and biographies of the saints. It is divided into seven hours: *Matins* and *Lauds*, *Prime*, *Tierce*, *Sext*, *None*, *Vespers* and *Complin*.

Why must the Mass conform to the Office?

Because:

(*a*) Each day by the desire of the Church is dedicated to the honor of some saint, or the memory of some Mystery or divine work. That a complete service may be rendered, all the daily sacred functions, like the Office and Mass, are united to pay a full tribute of praise and honor.

(*b*) The Office is a preparation for Mass, disposing the recitant to that attentive and devout mind which is necessary for its proper offering.

What is a Dry Mass?

A Mass in which there is neither Consecration nor consumption of either sacred species. Colloquially, it is the Mass of the *Ordinandi* (those awaiting ordination) said before the reception of Holy Orders to familiarize them with the proper celebration of the Mass. Historically, it was a serious service, long in vogue, which seems to have gone into disuse more by universal consent than special prohibition. There was always the danger of confounding it with the real Mass, and the further menace of supplanting it, because of the exemption of the Dry Mass from many of the

restrictions of time and place which impede the genuine Mass. It was also called Nautical (*Navilis*) because usually said on shipboard, where often the disturbance of the elements made a real Mass impossible. It was also the consolation of the restrained sick, and prisoners barred from church attendance. It was sometimes offered in the evening or night for the repose of a soul just departed. It was customary to use all the sacred vestments. The bread and wine, chalice and prayers special to Offertory and Consecration were ommitted. All others, including the "Preface" and the last blessing were allowed.

Pastor, in his "History of the Popes" (Vol. VII, p. 298, note) attributes this *Missa Sicca*, Dry Mass, to a struggle for a proper maintenance on the part of the lower clergy in Germany prior to the Reformation.

What is a Two-faced or Three-faced Mass?

Missa bifaciata, trifaciata (two-faced, three-faced) was another subterfuge, a cunning device to meet the wants of a needy or avaricious clergy by only a partially multiple celebration to secure the additional *honoraria*, and yet escape the penalties of the Church inflicted on those who frequently celebrated on the same day. It was a Mass repeated two or three times to the Offertory for a variety of intentions, to be concluded finally with one Canon, Consecration and Communion.

What is Evening Mass (Missa Vespertina)?

A Mass peculiar to Africa, as late as the fifth century, said by a priest, who was not fasting, on the evening of Holy Thursday, in memory of the institution of the Holy Eucharist.

Akin to this was a limited custom of celebrating Mass, by a fasting or non-fasting priest, at any hour whether of day or night when one of the faithful died. Councils of Carthage, Africa, and Braga, Portugal, condemned the custom.

What is Evening Mass in the Eastern Church?

A Mass frequently and legitimately offered by a non-fasting minister for the sake of consecrating a Host to be given as a Viaticum to the dying. The same is customary among the Copts. This belated Mass is necessary among all Orientals who use leavened bread in the Eucharist, as the Blessed Sacrament is not reserved in the Tabernacle as with us, because of the danger of fermentation and corruption.

What is Mid-night Mass?

A Mass permitted in many chapels and oratories for the Christmas celebration. Because of abuses, the general public is excluded from the privilege. In the era of persecution, nightly Masses were the rule, and for many centuries a mid-night Mass was the adjunct of many festivals, which alone

survives with us at Christmas, and among the Russians at Easter.

What is the Mass of the Presanctified in the Roman Church?

The Mass said on Good Friday only.

Whence does it derive its name?

"Presanctified" signifies "consecrated before," and is employed to describe a Mass in which there is no Consecration of either element, and the Host consumed was consecrated on the day before, or Holy Thursday.

What is the Mass of the Presanctified in the Greek Church?

A Mass offered on every day in Lent except Saturdays, Sundays and the Feast of Annunciation, wherein the Host consumed was consecrated in a previous Mass.

When did this custom originate in the Greek Church?

It originated, at least, with the Council of Laodicea (314).

Is Communion given at the same Mass in the Greek Church?

Yes.

What is a Mass of Requiem?

A Mass celebrated for the dead, to cancel or

shorten the sum of their indebtedness to God's justice, because of the sins of those who ultimately will be, and prospectively are saved. Purgatory, therefore, not Hell, is the exclusive goal of all its supplications and mitigations. Hell and its victims lie beyond even the infinite purview of a Mass.

How many kinds of Requiem Masses are there?

The Requiem of November Second, All Souls; Requiem on the occasion of a death, or a death and burial; a Third Day Requiem, three days after death or burial, in memory of Christ's tenancy of the tomb;a Seventh Day Requiem, because Joseph was mourned seven days by the Israelites; a Thirty Day Requiem, which stands for the days of Israel's mourning for Moses and Aaron; an Anniversary Requiem on the annual day of death or burial; the Daily Requiem (*Missa Quotidiana*) offered outside above privileged Requiems whenever allowed by the rubrics.

May these Masses be Celebrated on any Day of the Year?

No.

What determines their permission to be offered on any special Day?

Death, the chant, a special indult, and the title of the Mass.

What Days exclude even a Funeral Requiem?

(1) The more august feasts of the Church, viz.: Easter, Pentecost, Christmas, Epiphany, Ascension and Corpus Christi. Also, the Immaculate Conception, Annunciation, Assumption, Nativity of St. John the Baptist, St. Joseph's feast, and All Saints. For Scotland, St. Andrew's, and for Ireland, St. Patrick's day.

(2) All Sundays to which a festival solemnity is transferred.

(3) The three last days of Holy Week.

(4) Eve of Pentecost and on St. Mark's day and Rogation days, if it would exclude the Blessing of the Font, or the Procession.

(5) During the Forty Hours.

(6) The more solemn local feasts, *i. e.* of the Patron of locality, or church, and Anniversary of dedication.

(7) Sundays in parish churches, unless the funeral Mass may be said in addition to the usual parish Masses.

The body not yet buried, but not present for some grave reason, like the interference of a municipal law governing contagious diseases, Mass for such is forbidden:

(*a*) When the Blessed Sacrament is exposed for some public reason;

(*b*) In the last three days of Holy Week;

(*c*) On feasts of the first-class.

If the burial occur on a day when a funeral Mass is not allowed, a Mass for such may be offered on any day except:

(*a*) When the Blessed Sacrament is exposed for some public reason;

(*b*) In the last three days of Holy Week;

(*c*) On Sundays;

(*d*) On feasts of first and second-class;

(*e*) On feasts of obligation.

Mass of third, seventh, thirtieth days, anniversary, whether of death or burial and fixed by will or custom is prohibited:

(*a*) When the Blessed Sacrament is exposed for a public reason;

(*b*) On Sundays;

(*c*) On feasts of first and second-class;

(*d*) On feasts of obligation;

(*e*) Within privileged octaves such as Xmas, Epiphany, Easter, Pentecost and Corpus Christi;

(*f*) Privileged week-days like Ash Wednesday and all of Holy Week;

(*g*) On the vigils of Christmas and Pentecost;

(*h*) On Rogation days if there be a procession;

(*i*) On suppressed feast days in parish churches having only one Mass which must be offered for the people.

These Masses may be computed from the day of death or burial, according to the Baltimore Ordo. Wapelhorst, however, teaches that an Anniversary must date from the death, or, at most, from the day following and quotes a decree of the S. R. C. 21 July, 1855. (Compendium Sacrae Liturgiae, p. 52, n. 2.)

There is no distinction as to privilege between an Anniversary fixed by endowment or a real Anniversary annually celebrated on day of death or burial.

The Absolution after the Requiem Mass is optional unless the person making the offering demand it.

These Masses offered on the third, seventh, thirtieth day and anniversaries have a very ancient origin, as they are mentioned in the Apostolic Constitutions of the first centuries.

When is the Daily Requiem allowed?

Only on days permitting a Votive Mass. By special indult a private Requiem is allowed in missionary countries on Mondays, even though double feasts occur, or Tuesdays if Monday will not permit it. The privilege travels no further into the week. This Mass has the indulgence of a privileged altar.

What are the special features of Requiem Masses?

Black vestments always. In the Mass, no psalm *Judica me*, or *Gloria*, or blessing of deacon who chants the gospel, or kissing of Missal, or

Credo; water is not blessed; the *Agnus Dei* terminates in a plea for rest for the dead; there is no pax given, and the blessing at the end of the Mass is omitted.

Does the color of the Vestments affect the Efficacy of the Mass?

No. The Mass is always the same infinite sacrifice, no matter the color of the vestments.

What is the Mass of Judgment?

A Mass said for the detection of crime and the establishment of innocence, at which the accused assisted and submitted to a variety of tests, with the presumption that the Lord would reveal guilt or guiltlessness. The Book of Numbers, fifth chapter, very probably suggested the thought underlying the Mass.

Is a Mass of Judgment in vogue now?

No. It disappeared many years ago.

Was it ever sanctioned by the Church?

The Church never gave it official sanction. It was permitted, however, because the practice of ordeals or tests under supposed supernatural surveillance was very general among the Saxon, Germanic and Scandinavian pagans, and as they credited the true God with an interest in the moral order after their conversion, they believed He would sustain and verify it by miraculous interposition. For a while it was thought perilous to interfere with this manifestation of excessive faith.

Did the Church condemn this Superstitious Mass finally?

Yes. Through St. Gregory (592), Council of Worms (829), Nicholas I (858), Stephen (1057), and other Popes and Councils.

Is there a Special Indulgence annexed to the First Mass of a Priest?

By a decree of the Sacred Congregation, January 11, 1886, Leo XIII granted, on the usual conditions, a plenary indulgence to the priest who celebrated his first Mass—not the Ordination Mass, and the same to his blood relatives to the third degree, inclusive, who assist at the Mass. For the faithful generally who are present there is a partial indulgence of seven years and seven quarantines.

What are the Appropriate Postures for the Laity attending Mass?

Low Mass.

All should kneel during the entire Mass, standing only at the gospels. In some places the faithful stand at the Credo, if it is said, and bend the knee with the priest at the words: "*Et Homo factus est.*" Those unable to kneel throughout the entire Mass may sit after the Credo and until the Sanctus bell is rung, and again after the Communion until the last prayers are read.

High Mass.

All stand during the Asperges. They kneel from the beginning of Mass until the priest intones the Gloria, when they stand. They sit whenever the priest sits, and also when the announcements are made, and during the sermon. They stand during the singing of the prayers, except at a Requiem Mass. They sit during the reading of the Epistle until the Missal is carried over to the left of the altar. They stand at the Gospel, also at the Credo whilst the priest is reciting it at the Altar, and sit when he goes to the bench. They kneel when the officiant recites and the choir sings: "*Et incarnatus est de Spiritu Sancto ex Maria Virgine: et Homo factus est.*" They sit during the Offertory and rise when the priest begins the chant of the Preface. They kneel from the Sanctus until after the Communion. They sit whilst the priest purifies and covers the chalice. They stand during the last prayers, kneel for the blessing, stand during the last Gospel, genuflect at the "*Verbum caro factum est,*" and stand until finished.

Solemn High Mass.

The same postures are observed as at a High Mass with these exceptions: they do not stand at the Gospel when read by the Celebrant, but when it is sung by the deacon, and they stand when the censer-bearer incenses the congregation.

Masses for the Dead.

At Low Masses for the Dead the same rules are to be observed as at other Low Masses. At a High Mass they kneel from the beginning of Mass until the reading and singing of the Epistle, when they may sit. They stand at the singing of the Gospel. They sit at the Offertory until the Preface, when they stand. They kneel from the Sanctus until after the Communion, when they sit. They kneel at the last prayers and stand at the last Gospel. If the Celebrant sit, as at the Kyrie and the Dies Irae, the faithful sit also. If the Libera is said after Mass the people sit whilst the priest is vesting, but rise when he approaches the bier, and stand during the ceremony.

Vespers.

The congregation will stand when the Celebrant enters the sanctuary; they kneel when he kneels at the altar to say the preparatory prayers. Then rise with him as he proceeds to the bench and remain standing until the first Psalm is intoned.

They sit during the chanting of the Psalms. Stand when the Celebrant sings the Chapter. Sit during the Hymn. Stand at the Magnificat, the incensing of the Altar, singing of the prayer, and during the Anthem of the Blessed Virgin and the concluding prayer.

Benediction of the Most Blessed Sacrament.

They kneel from the beginning to the end of the service. If the Te Deum is sung all stand, genuflecting only at the words, *Te ergo quaesumus.* When the Blessed Sacrament is replaced in the tabernacle, all rise. All persons entering or leaving the church whilst the Blessed Sacrament is exposed must genuflect on both knees and incline head and shoulders moderately.

Asperges.

The people will stand when the Celebrant enters the sanctuary, and remain standing until the end of the Asperges. They do not kneel with the priest when he intones the *Asperges* or *Vidi Aquam.* Whilst he exchanges the cope for the chasuble they sit, and rise as the Celebrant approaches the altar to begin Mass.

Bibliography: O'Brien, On the Mass; Baltimore Ordo; Gihr, The Sacrifice of the Mass; Benedict XIV, De Sacrificio Missae; Van Der Stappen, Sacra Liturgia; Klauder, Catholic Practice; Pastor, History of Popes, Vol. VII, 1908.

CHAPTER X.

THE EFFICACY AND FRUITS OF THE MASS.

How is the Efficacy of the Mass expressed?

The Mass, according to the theologians and St. Leonard's, of Port Maurice, method of hearing it, has a four-fold efficacy. It is a sacrifice:

(1) Of Worship.

(2) Of Propitiation, or sin-offering for the remission of sins.

(3) Of Impetration, or prayer for spiritual or temporal favors.

(4) Of Thanksgiving for favors received.

Was this Efficacy prefigured in the Sacrifices of the Old Law?

It was foreshadowed in:

(1) The Holocaust, or whole-burnt offering, which had for its object worship.

(2) The Sin offering for propitiation, or atonement for sin.

(3) The Peace offering for Impetration, or entreaty for favors.

(4) The Eucharistic offering in thanksgiving for favors received.

Has the Church sanctioned this Identity between the Efficacy of the Mosaic Sacrifices and the Sacrifice of the Mass?

The Council of Trent (Session XXII) decreed that the Mass "is that oblation which was prefigured under the likeness of the sacrifices of the Law and, as their consummation and perfection, embraces all the efficacy which they signified." The Church, too, in the prayer of the Mass on the Sixth Sunday after Pentecost thus addresses God: "God who hath approved (or sanctioned) the variety of victims under the Law by the perfection of one sacrifice."

What is meant by the Efficacy of the Mass?

(1) It means that moral dignity which is inherent to it by nature, without any thought of the effects it produces. This dignity of the sacrifice proceeds from the dignity of the Sacrificer and the value of the Victim.

(2) It also means that power which it has from its dignity to produce certain effects, both with reference to God and creatures, whether in the character of those who offer it, or those for whom it is offered. Efficacy, therefore, and fruits stand to each other in the relation of cause and effect.

(3) This efficacy may be considered in *actu primo*, that is, in the measure of the sufficiency which it has from its own inherent dignity

to produce certain effects, and also *in actu secundo*, or in the extent of the aptitude which it possesses by virtue of the will and institution of Christ to produce certain results. To the efficacy of the first type correspond effects which it can produce from itself. To that of the second type, effects which it produces from the appointment of Christ.

(4) This efficacy can be intensively and extensively infinite. An intensively infinite efficacy is that which produces an effect progressively greater or more perfect. An extensively infinite efficacy is that which in its effects is not exhausted by any number of persons to whom applied, but is equally potent whether offered for one or many.

What is meant by the Fruits of the Mass?

The results actually obtained through its instrumentality.

Popularly, what is meant by the Fruits of the Mass?

Popular usage restricts the fruits of the Mass to designate the effects of *propitiation* for the remission of sin, and of *impetration*, or petition for favors, the benefits of which are received by creatures, as distinguished from those of *worship* and of *thanksgiving* which are offered to God.

Whence does the Efficacy of the Mass arise?

The Efficacy of the Mass in general, that is to

say, without definite reference to any of its special effects or fruits, is derived from two sources:

(*a*) The dignity and worth of the *Victim* offered in sacrifice, and

(*b*) The dignity and holiness of the person or persons by whom it is offered.

Who is the Victim offered in the Mass?

The Victim is the Sacred Body and Blood of our Lord Jesus Christ, who is infinite in dignity and worth.

Does this oblation of a Victim of Infinite Dignity make the Mass a Sacrifice of Infinite Efficacy?

The theologians, with practical unanimity, answer in the negative.

De Lugo (De Eucharistia, Disp. 19, Sect. 12, n. 254) thus argues:

"This fact of the infinite worth of the Victim is inadequate to establish the infinite value of the sacrifice, because the sacrifice, for its value, depends more on the one offering than the Victim offered. Otherwise, the oblation which the Blessed Virgin made of her Divine Son in the Temple would have an infinite value."

Therefore, in estimating the efficacy of the Mass, we must consider by whom, or in whose name the sacrifice is offered.

By whom is the Sacrifice of the Mass offered?

(1) It is offered primarily by our Lord Himself, who, acting through the ministry of the officiating priest, is both Priest and Victim. "Offering the same sacrifice, through the ministry of His priesthood, which He offered on the Cross—the manner of the offering being alone different," says the Council of Trent.

(2) It is offered by the Universal Church, whose minister the priest is, and in whose name and as whose representative, as well as in the name and as the representative of Christ, he officiates at the altar. "As betimes the emissary of some powerful prince asks a favor from another prince, to whom he is accredited, and by virtue of this representative character obtains what he asks, and without it would be powerless, so also the priest is heard by God in his petitions, not merely as the minister of Christ, but because as the ambassador of the Church accredited to God, he has official approach to God in his supplications." (Dicastillo, De Sacrificio Missæ, Disp. 3, n. 62).

(3) It is offered by all those who individually take part in it by any personal act, such, for instance, as being present at its celebration, assisting the priest as minister or server, whether deacon or subdeacon or acolyte, preparing the altar for Mass, procuring its celebration by the giving of an honorarium to the priest, and the

like. In this class we are to include the priest, not as the representative of Christ or the Church, but merely as an individual.

In what sense may it be said that the Mass is offered by Our Lord Himself?

As to the full sense of the statement, theologians are not in agreement. They do, at least, concur in this sense, that the Mass was instituted by Him as a sacrifice to be offered in His name by His priests to the end of time; that from his merits and atonement its essential efficacy is derived, and that by His power is wrought, at the moment of Consecration, the change of substance in which the sacrifice essentially consists.

Is there a more specific sense in which Christ may be said to offer the Mass?

Theologians of the first rank, like Suarez, De Lugo and Cardinal Franzelin, teach that in every Mass, Our Lord, at the moment of Consecration, by a present individual act of His will, offers Himself in sacrifice to His Eternal Father, and the "*Idem nunc offerens*" of the Council of Trent seems to concur in this opinion.

How is the Mass offered by the Church?

Not as if the individual members of the Church share in offering the sacrifice by any personal act, but that the priest, in offering it, acts not only as the representative of Christ, but also as the representative of the Universal Church, whose am-

bassador he is before God's throne to utter prayers of her own making, and obliging him to say these and no other, because they best express her wants and spirit.

Is the Efficacy of the Mass as a Sacrifice of Worship and Thanksgiving Infinite?

The ascertainable opinion of theologians seems to affirm that it is infinite when offered by the Lord.

Is the Mass Efficacious as a Sacrifice of Impetration or Petition for Favors, Spiritual or Temporal?

Works or acts, as distinct from prayers of petition, have not of themselves the efficacy of Impetration. If done, however, in the service of God, they are provocative of His bounty, and if performed as auxiliary to a prayer or petition, they become indirectly efficacious for Impetration. In this sense is the efficacy of the Mass as a sacrifice of impetration admitted.

In how many ways is the Mass Efficacious under this aspect?

As accompanying and giving strength to prayers of petition, it

(*a*) Obtains the benefits for which we pray.

(*b*) It is meritorious of *grace* and *glory*.

(*c*) It is a work of *satisfaction*, remitting or contributing to the remission of the debt of temporal punishment due for forgiven sins.

Does this Triple Efficacy flow from the Mass as offered by Our Lord?

As offered by Our Lord, or by the priest as His minister, the Mass is not in itself efficacious as an act either of *merit* or *satisfaction*. De Lugo says: "It is certain that Christ does not now actually merit or satisfy by the offering of the sacrifice, because He is not in the state of meriting or satisfying."

In what sense is it a Sacrifice of Satisfaction when offered by Christ?

The Propitiatory efficacy of the Mass consists in its efficacy as a means by which the merits and satisfaction of His death on the Cross may be applied to the souls of men.

Is it a Sacrifice of Impetration or Petition for Favors as offered by Christ?

Independent of the question of the consistency of prayer offering, or the attitude of the suppliant with Christ's present state of triumphal glory in Heaven, it is the almost unanimous opinion of theologians, that He unceasingly intercedes for us with His Father, making known our wants, assuring us of His love and sympathy, and pleading for us before the throne of God by His blessed Humanity, and more urgently by His sacred wounds, which both confirm His title of Redeemer and the earnestness of His advocacy in our behalf.

This special intercession with the Father is the concomitant of every Mass by a distinct, personal present act of Christ.

Furthermore, as a sacrificing priest is primarily the representative of Christ, the favors, spiritual and temporal, for which he offers the Mass, are to be regarded as sought for not only by the priest, but also and much more by Him whom he represents.

Is the Mass when Offered in the name of the Universal Church productive of this Triple Efficacy?

As offered in the name of the universal Church by the priest as her representative, the Mass is devoid of the efficacy of merit and satisfaction, though not of petition, because theology teaches that merit and satisfaction are the fruit only of individual, personal acts. "From the Church," says De Lugo (Disp. 79, Sect. II, nn. 5, 7) "the Mass does not receive the efficacy to merit or satisfy, because in offering it, the Church does not exercise a personal, actual responsibility, but behaves like a king who acts vicariously through his ambassador."

Is this Three-fold Efficacy the Fruit of a Mass when offered by the Priest and those who assist at it?

As viewed in its lowest aspect, that is as a work

of supreme excellence, performed by the priest and those who individually co-operate with him in the offering, it has this three-fold efficacy.

What is the Measure of the Efficacy of the Mass as a Sin offering or a Sacrifice of Propitiation?

It is two-fold:

(*a*) For the remission of the guilt of sin (*reatus culpae*) whether mortal or venial.

(*b*) For the remission of the temporal punishment (*reatus poenae*) due for forgiven sins.

How does the Mass operate for the Remission of the Guilt of Sin?

There is a moral concursus of opinion that this effect is not produced, as by the sacraments, by a direct fusion of grace into the soul. Some theologians credit it with this power for the forgiveness of venial sins, and some few in reference even to mortal sins. One or two theologians teach that the aid derived from a Mass is an *efficacious* grace in the technical sense, "to which God in His infinite knowledge foresees the erring human will cannot help freely, but infallibly, responding." This last opinion, however, is refuted by the facts of nearly every day experience.

The almost unanimous opinion of theologians is, that the Mass may forgive the guilt of venial and

mortal sins *indirectly*, or *mediately*, by the assistance of special graces obtained from God through its instrumentality, by virtue of whose inspiration and aid the sinner may perform those acts of penance without which the remission of the guilt of sin is impossible.

Does this effect follow from the Mass as a Sacrifice of Propitiation or Sin-offering, or merely as a Sacrifice of Impetration?

It is the result of the Mass as a sacrifice of Propitiation, and not merely as a sacrifice of Impetration, or a petition for spiritual favors.

Keeping in mind these two different phases of the Mass, what is the specific mode of its operation relative to this effect?

Some theologians recognize no special efficacy beyond that of Impetration in the Mass, when offered for the remission of the *guilt* of sin. Its Propitiatory value is restricted by them to the cancelling of the *temporal punishment*. Others discern in its operation a greater certainty, when offered as a Propitiatory sacrifice for the graces of repentance and conversion, than when offered in Impetration for favors temporal or spiritual.

De Lugo explains its efficacy by a special mode of operation, which from the end sought distinguishes it from mere Impetration. In this case, he says, the Mass has not for its special intention

the obtaining of graces. If it were confined to this result, its efficacy would be merely of Impetration. Its object as a Propitiatory sacrifice is to appease God, angered by sin. The withholding of graces is one of the ordinary chastisements by which God punishes the sinner. The Mass, then, as a Propitiatory sacrifice, is offered to placate His anger, and thus to remove an obstacle which would otherwise hinder the operation of the sacrifice, as offered in Impetration for the graces leading to the remission of sin. This view, he contends, is confirmed by the Council of Trent, when it says: "Verily, the Lord being appeased by this oblation and vouchsafing the grace and gift of repentance remits sins even of the graver sort."

As regards the remission of the temporal punishment, what is the Efficacy of the Propitiatory Sacrifice of the Mass?

In this relation its efficacy is *direct* and *immediate.* The debt is cancelled wholly or in part, exactly akin to the effect of a plenary or partial Indulgence.

Does the Mass also as an Impetratory Sacrifice cancel temporal punishment?

It is equally efficacious as an Impetratory sacrifice.

In measuring the fruits of the Mass, how must we distinguish primarily?

We must discriminate between the *efficacy* and its *effects*, or *fruits*. By the *efficacy* of the Mass is meant its aptitude or capability to produce certain results. By its effects or fruits we mean the results actually obtained.

How must we distinguish secondarily?

We must distinguish, to use technical phrases familiar to theologians, between an efficacy *ex opere operato* and an efficacy *ex opere operantis*.

How can these phrases be explained by a reference to any of the Sacraments?

We can illustrate, for instance, by the Blessed Eucharist. The fruit obtainable by the recipient falls under one or other of two heads. There is first, the efficacy of his personal acts of piety and devotion—their three-fold efficacy of impetration, of merit, and of satisfaction. There is secondly, over and above all this, the efficacy of the sacrament, as a sacrament, for the infusion of grace, both sanctifying and sacramental, into the soul. However much the acts and dispositions of the recipient conduce to the greater efficacy and the freer working of the sacrament, and even although, in certain cases, specific acts and dispositions are absolutely essential to its operation, to the extent, that in their absence the sacrament is

inoperative, it is no less true, and it is of Catholic teaching and faith, that the sacrament, as a sacrament, has an efficacy all its own—an efficacy which indeed requires for its operation the presence of those acts and dispositions, but which produces, with the concurrence of these, an effect altogether in excess of that which they could in any case or sense have obtained of themselves.

Of the two sources of efficacy thus distinguished, the former is technically known as proceeding *ex opere operantis*, or from the co-operation of the recipient, and the latter, *ex opere operato*, or from an innate and intrinsic energy of the sacrament, with which Christ has endowed it.

Coincidentally with above observation, it is pertinent to note that the increase of spiritual fruit, received by those who approach the sacraments with more perfect dispositions, comes not merely from this more faultless co-operation, *ex opere operantis*, but also from the sacrament, as a sacrament, *ex opere operato*. "From the same flame," says St. Thomas (3, quest. 69, art. 8) "he receives most heat who approaches nearest to it."

How does this secondary distinction apply to the Mass?

(1) The efficacy of Impetration or Petition for favors:

(*a*) The resultant efficacy of the Mass as a good work, performed and shared by priest and people, is "*ex opere operantis.*"

(*b*) As offered by Our Lord, or by the priest as His minister, it is "*ex opere operato.*"

(*c*) As offered by the Universal Church, or by the priest as her representative, its efficacy is "*ex opere operato,*" with respect to the priest, being in no-wise dependent on his worthiness, and "*ex opere operantis,*" or an efficacy partially dependent on the more or less perfect co-operation of the members of the Church.

(2) The efficacy of Propitiation or Sin-offering:

(*a*) When considered in the light of a good work, performed by those who individually take a personal part in its offering, the efficacy of the Mass is "*ex opere operantis.*"

(*b*) When offered by Christ, or the priest as His representative, it is *ex opere operato.*

(*c*) When offered by the Universal Church, it is exclusively an efficacy of Impetration and follows the solution of the preceding section under (c).

Is the Mass a Sacrifice of Infinite Efficacy?

An Infinite Efficacy implies two things:

(*a*) An infinite or unlimited effect.

(*b*) An infinite or unlimited *power* of *attaining* it. In itself and without reference to actual effects, the Mass possesses this infinite power. An

infinite effect in the strict sense of the term as applicable to us is an impossibility.

Theologians, however, interpret the term "infinite" as conveying two senses:

(*a*) Its strict sense (*categorematice infinitus*) in which it implies the absolute absence of all limitation, and in which, for instance, God is said to be infinite, or His eternity; and,

(b) Its less strict sense (*syncategorematice infinitus*) in which it means merely *indefinitely great*, that is to say, finite, but greater than any other finite effect nameable or conceivable, or an efficacy to the operation of which no limit can be assigned, in the sense that whatever finite effect, however great, may be named or conceived, effects still greater and greater may be produced without limit.

The competency of numbers to express magnitude furnishes an illustration. Whilst it is impossible for numbers to express a sum total strictly infinite, they may represent an aggregate indefinitely great, in the sense that no matter how vast the sum named or conceived, a progressively larger sum is conceivable. The measure therefore of the efficacy of the Mass is always in this second or *less strict* sense of the term.

How does this explanation of an Infinite Efficacy apply to the Mass?

(1) The efficacy of the Mass in itself, or *in actu*

primo, is intensively and extensively indefinite. The sacrifice of the Mass possesses the same efficacy as the sacrifice of the Cross, and as that was inexhaustible, so is this. Independent of the number of persons to whom applied, its potency is always full and overflowing.

(2) The efficacy of the Mass *in actu secundo*, or by the will of Christ, is extensively indefinite in respect to special fruits, for those who offer and who assist at the Mass, if no hindrance is presented to these fruits. To share in this efficacy, no other condition is required than the offering and assisting at the Mass with a pure heart. Whether one or many, the fruits of the Mass are applicable to all, according to the measure of their capacity.

(3) The fruits of the Mass designated as *ministerial*, which those receive for whom the Mass is offered, are finite. The limitations affixed to them are two-fold and arise from the number and the capacity of those for whom the Mass is offered.

Is the Mass of Infinite Efficacy when offered by the Church?

As offered by the Church the efficacy of the Mass is only finite. The Victim offered is, indeed, infinite, but according to the dictum of De Lugo, the value of the sacrifice is measured rather by the one who offers, than by the Victim offered.

Suarez thus approves: (*De Eucharistia*, Disp. 79, Sect. XI, n. 6) "This efficacy is based on the sanctity of the Church, to which God inclining, as that of a Spouse most pleasing, accepts the sacrifice offered in her name and grants the petitions asked. The sanctity of the Church is, however, finite, and, therefore, the efficacy of the sacrifice offered in her name is commensurate." Besides, it is incumbent to remember that the efficacy of the Mass as offered by the Church is an efficacy of Impetration.

Is the Efficacy of the Mass under this aspect Variable or Invariable?

The almost unanimous opinion of the greatest theologians favors the view, that the efficacy is variable in the sense, that it may augment or diminish with the greater or less degree of sanctity among the members of the Church. A few theologians hold to the theory of an invariable efficacy, not because it is altogether independent of the personal holiness of individual Catholics, but because the Church here comprises all her members, past, present and future for all time.

When offered by the Priest is the Efficacy of the Mass Infinite or Finite?

When offered by the priest as an individual, and by those who individually share with him in the offering, its efficacy is finite.

When offered by Christ is the Efficacy of the Mass Infinite?

It is infinite in the strict sense as a sacrifice of Adoration and Thanks-offering.

Theologians are so absorbed in the practical effects of the Mass bearing on Impetration and Propitiation that they have left its value for worship and thanksgiving unexplored. An "infinite efficacy" is defined in a strict and a less strict sense, as already explained (p. 171) and the statement is made that "an efficacy capable of producing an effect *strictly* speaking *infinite* is an obvious impossiblity." Is not the exercise of the power of the priest in consecrating a refutation of this opinion? An infinite God at his summons takes up His residence under the veil of bread and wine by the miracle of Transubstantiation.

It adds to the difficulty of interpreting the verdict of the theologians that they do not always distinguish infinitude, nor reveal in what sense it is employed. The theologians of Salamanca held to the theory of an infinite efficacy apparently in its strict sense. Holding in abeyance the *in actu primo et secundo* aspects of the case, and the limitations affixed to this efficacy by human incapacity, there appears to be nothing unreasonable in the assertion that when the Mass is offered by Christ, through the ministry of His priest, in worship and thanksgiving to God the Father, the efficacy is infinite in its strict sense. Neither the God—Man who offers, nor the God who accepts the offering can be said to limit this infinite efficacy.

CHAPTER XI.

SACRIFICE OF IMPETRATION FOR FAVORS SPIRITUAL AND TEMPORAL.

MEASURE OF ITS EFFICACY.

Is its Efficacy Infinite as a Sacrifice of Impetration under this aspect?

It is infinite in the modified acceptance of the term when offered by Christ, or the priest as His representative. The Impetratory efficacy of the Mass is its efficacy in aid of some prayer or petition offered jointly with it.

The axiom of Suarez: "Whatever is attainable by prayer may be obtained by this sacrifice; it can be offered the same as any just prayer may be heard, to which it gives the power of being efficacious" illumines this phase of the sacrifice. Its limit is, therefore, the limit of Impetratory prayer. Although it is unlimited as regards the purposes within the range of Impetratory prayer, its efficacy for the actual benefits prayed for will be greater or less according to the inherent efficacy of the prayer, in support of which it is offered.

As an Impetratory Sacrifice is its Efficacy limited by the number of persons for whom offered?

The question touches what theologians term the extensive infinitude of the Mass and includes a decision as to whether its efficacy is independent of the number of persons for whom the Mass is offered, so that, if offered for two or more, it will be as efficacious as if offered for one. The answer seems to be in the negative, because theology teaches that the efficacy of prayer is ordinarily less when offered for a more valuable than for a less valuable favor, and less when offered for the benefit of a number of persons than when offered for one. Scotus, as quoted by Suarez, explains this conclusion by the following reason: "Prayer to be efficacious must observe a proportion with the favor sought, for the same prayer, *caeteris paribus*, cannot with equal facility obtain the difficult and the easy, the greater and the less benefit; nor for the same reason is it equally potent when offered for one or many, because the proper proportion is disarranged."

Commenting on this explanation, Suarez observes this can happen in two ways:

(*a*) "On the part of the persons, when prayer is made for Peter, or for a group to which Peter belongs."

(*b*) "On the part of the things prayed for, when we pray for humility in particular, or virtue which contains humility."

Does this imply that the Mass as an Impetratory Sacrifice is limited in its effects?

The practical limitation determined by Scotus and Suarez arises not from any shortcoming of the efficacy of the Mass as a sacrifice of Impetration, but from the *restricted potency of the prayer* in sustainment of which it is offered.

Is there any way whereby this Limitation may be removed?

If there is, then a Mass may be as efficacious for Impetration when offered for many benefits or persons, as when offered for one benefit or person. Suarez solves the difficulty and removes the limited efficacy by the suggestion, that if instead of one general prayer, *a number of distinct special* prayers be said, each being offered for some one special favor, or some one of the persons for whom we wish to pray. By this arrangement, each prayer thus offered will have the same efficacy as if it stood alone.

CHAPTER XII.

SACRIFICE OF PROPITIATION OR SIN-OFFERING.

MEASURE OF ITS EFFICACY.

Is the Efficacy of the Mass as a Sacrifice of Propitiation Infinite in the restricted sense or Finite?

The question includes these two results of the sacrifice:

(*a*) An intensive (*intensive*) efficacy, in the sense that a person for whom it is offered may, by its application, obtain the remission of *the entire debt* of temporal punishment due for his forgiven sins;

(*b*) An extensive (*extensive*) efficacy, which signifies that when offered for more persons than one, *each* will receive from it *the same benefit* as if it were offered for him alone.

In reply to the question there are two opinions.

The first is to the effect that the propitiatory effect of the Mass is in both respects infinite or unlimited, so that it is not only

(*a*) Available for the *full remission of any debt*, however great, of temporal punishment due by the person for whom it is offered, but that it is also

(*b*) Equally effective to the same full extent *for any number of persons*, for whom it may be offered. This opinion is held by St. Alphonsus de Liguori and called by him speculatively or theoretically more probable. He attributes the same opinion to Suarez erroneously, for whilst this Spanish theologian may be in accord with him on the question of the efficacy of the Mass as a sacrifice of Impetration, he is at variance with him in his estimate of the potency of the Mass as a sacrifice of Propitiation, and it is under this aspect that it is here considered.

The second opinion is, that its efficacy for both results is *finite* or limited, so that

(*a*) If offered for only one person, it is potent only for the *remission of a certain definite amount* of temporal punishment;

(*b*) If offered for two or more, the benefit derivable for each is proportionately diminished, inasmuch as it is *divided between those for whom the Mass is offered.*

What is the relative standing of these two opinions now?

The second, affirming a finite value is the generally accepted opinion. The first, advocating an unlimited satisfactory efficacy has found comparatively scant recognition from theologians. Vasquez, its chief advocate, claimed for it the

authority of St. Thomas, but his claim is discredited by his own admission that St. Thomas' meaning is not clear.

How does this theory of a Finite value harmonize with a Victim of Infinite Worth, or a Great High Priest of Infinite Dignity?

No theologian thinks of questioning that the Mass is, on those grounds, a sacrifice to which an infinite or unlimited efficacy *might have been* annexed by Our Lord, if He had deemed it expedient to do so.

The question at issue is not the *possible* efficacy of the Mass, but its *actual* efficacy, or, to use the technical language of the schools, it does not regard the sacrifice "according to its *primary* and *remote*, but according to its *proximate* potency," as Layman expresses it, "which it has from the institution and will of Christ." The question is, therefore, one of fact, which of the two opinions represents the efficacy *actually annexed* to this sacrifice by Our Lord.

How then is this question of Fact to be decided?

It is obviously not to be determined by *a priori* considerations of any kind. Neither the Scriptures, nor the writings of the Fathers help on the solution of it. Our only guide is the sense of the Church, not as indicated by any formal decrees or

definitions, but as reflected in her actual practice or usage, ascertained by the mode in which the sacrifice is offered by her priests, and which, if not prescribed by her, has at least received the full sanction of her authority.

What is the trend of this usage as bearing on the question at issue?

(*a*) There exists the practice throughout the universal Church of offering the Mass for individuals. If its efficacy is extensively unlimited, why limit it to one, when it is equally applicable to many? In the Missal, Masses are appointed for individuals, and prayers are designated for individual persons. This restriction is clearly unnecessary and unjustly privative, if the Mass is equally potent for all the faithful, as for one.

(*b*) According to the current and accepted teaching, the intention of the sacrificing priest determines the application of the fruit of the Mass—to one, or to many. The quality of that intention and its power to restrict and direct the efficacy of the Mass are matters of general acceptance and knowledge. If the theory of an unlimited efficacy for all remembered in the Mass is tenable, then it is incredible that Christ, or the Church would have left it to the will of the priest to determine whether its fruits would be applicable to one or many. It is equally inexplicable if Christ intended to make the Mass efficacious for all, independent

of the priest's intention, that such an inherent quality would be so long unknown to the Church and passing strange, that if known, it was not exercised.

Cardinal Franzelin (p. 372, Ed. 1879) thus argues on this point: "The opinion which maintains that the whole fruit of the Mass is the same for one or many, I cannot reconcile with the certain doctrine which enjoins, that the priest, who accepts a stipend for a Mass to be offered for a particular person, sins not only against a precept of the Church, but also against justice, if he offered it for this individual and for many others. How, I ask, does he violate justice? Nevertheless, it is certain from the condemnation of Proposition Ten, by Alexander VII, and likewise from the decrees of the Sacred Congregation, that those priests err against justice and are bound to restitution who make pretence of satisfying many stipends by a solitary Mass."

(*c*) An additional reason is thus presented by De Lugo (De Eucharistia, Disp. 19, Sect. XII, n. 251):

"The Mass has only the efficacy of cancelling the debt of sin in the measure of the appointment of Christ, in so far as it has annexed to it the expiatory merits of His death. This association of His merits is, however, conformable to a limited efficacy, because Christ wished that the Mass be of frequent celebration. If, despite this, the Mass

possess an infinite value, one sacrifice would suffice for all the dead and living and, by consequence, all these pious foundations for many Masses, which the faithful appoint for the easement of their souls, are superfluous and needlessly made."

How does this Propitiatory Effect of the Mass bear on the Guilt of Sin?

In the explanation already given, the issue involves only the Propitiatory effect of the Mass in its bearing on the remission of the temporal punishment. The reasoning employed therein is also pertinent to the question of its efficacy in forgiving the guilt of sin.

De Lugo thus illumines this conclusion:

"Wherefore, I infer that when the Mass is offered for many, as the effect of the remission of temporal punishment is divided among them all, so that all receive together what one alone would have received if said for him alone, so also this other expiatory effect, which belongs to the sacrifice is divided among all in such fashion, that in respect to each, God is less pleased than if the Mass were offered for one alone."

Is there any limitation to this Propitiatory effect of the Mass?

In the opinion most generally adopted by theologians, the propitiatory efficacy of the Mass is to be regarded as limited, even with the co-operation

of the most perfect dispositions. Supplementary to this, it is also a tenet of quite unanimous teaching that the fruit of propitiation to be actually obtained from the offering of the Mass depends, within certain limits, upon the *dispositions* of the person for whom the sacrifice is offered. Suarez rejects the opinion, and Vazquez regards this as the only limitation to the propitiatory efficacy of the Mass. It is upheld, however, by the concurrent authority of De Lugo, Vasquez, Dicastillo and many other theologians.

De Lugo makes this comment:

"Although Christ did not will to give the Mass an infinite efficacy, it was befitting that He make it productive of a finite effect, determinable by the dispositions of the persons for whom offered."

Confirmatory is this opinion of St. Thomas:

"Although the Mass by its efficacy suffices to satisfy for all penalty, it is nevertheless satisfactory for those for whom it is offered according to the measure of their devotion, and not for all the penalty."

CHAPTER XIII.

THE INFALLIBILITY OR CERTAINTY OF THE FRUITS OF THE MASS.

Is the Efficacy of the Mass Infallible?

As in discussing the measure of this efficiency we had to distinguish the Mass under the double aspect of Impetration and Propitiation, so now in guaging its certainty of attaining definite results we must make the same distinction.

Is this Efficacy Infallible as a Sacrifice of Impetration?

The test of practical experience and the concurrent teaching of the theologians affirm, that the efficacy of the Mass as a sacrifice of Impetration is not infallible. The terms of its efficacy in this respect are that it sustains and reinforces the impetratory effect of the prayer, in connection with which it is offered. Through the impetratory efficacy of the Mass we may hope to receive benefits, whether temporal or spiritual, for which mere unaided prayer would be altogether insufficient. There is no conclusive evidence to demonstrate that the efficacy of the Mass thus co-operating with prayer is infallible. Indeed, as an obvious conclusion, theologians contend that to

annex such an efficacy to the Mass would be for many reasons inconsistent with the ordinary sequence and operations of God's providence.

Must not this conclusion be qualified by the character of the favors asked?

The nature of the benefits prayed for does not alter this verdict, Take, for instance, the case where the grace of a sinner's conversion is besought. This would be a form of petition wherein the efficacy of prayer and the Impetratory efficacy of the Mass would be regarded as least subject to restriction. The fact is of facile and frequent proof that this sort of petition often goes unheard.

De Lugo's reasoning is thus expressed:

"As the petition of prayer is impeded by many hindrances, one of which is the order and demands of God's providence so also the Impetratory effect of the Mass. Without doubt, it is not expedient that the response, as if by an efficacious aid would be infallible, because a notable security and license of sinning would thereby be accorded to men, who would expect an efficacious aid to justification through the assured infallible help of the Mass."

Is not this conclusion inconsistent with the Efficacy of the Mass as offered by Christ?

When the Mass is referred to as offered by Christ, the purport of this statement is, that it is not only offered by the priest as His representa-

tive, but also by Christ Himself by a personal act of offering. Even this view of it does not necessitate its infallible efficacy as a sacrifice of Impetration. For, as Suarez explains, it is only those prayers of our Lord which proceed from an absolute or efficacious desire of His will that are infallible in attaining their object. There is no reason to suppose that the power entrusted to the priest, as His representative, of offering the sacrifice in Impetration for every legitimate object of prayer carries with it the control, if the expression is permissible, of our Lord's absolute or efficacious will. On the contrary, as Suarez expresses it:

"This effect does not follow from the nature of the sacrifice, nor is it always expedient."

Is there then no sense in which the Efficacy of the Mass of Impetration is Infallible?

According to the common opinion of theologians there is a sense in which its efficacy is infallible. Thus Cardinal Bona (De Sacrificio Missae, chap. I, sect. 3) teaches:

"It is certain that the Mass is not devoid of this effect of Impetration, because although God may not vouchsafe the precise favor asked, He does grant some other favor which in the supplicant's condition, He knows to be more expedient."

CHAPTER XIV.

THE INFALLIBILITY OF THE FRUITS OF THE MASS.

THE SACRIFICE OF PROPITIATION.

Under how many aspects may this Efficacy of Propitiation be considered?

Two. It may be considered

(*a*) In reference to the *guilt* of sin, and

(*b*) In reference to the remission of the *temporal punishment.*

What is the nature of this Efficacy for the remission of the Guilt of Sin?

The efficacy of the Mass for the remission of the guilt of sin is two-fold:

(*a*) Its efficacy in *obtaining* those *graces* by the aid of which the sinner may perform the acts of repentance necessary for the forgiveness of his sin; and

(*b*) Its efficacy in *appeasing* God, and thus removing an obstacle that should otherwise impede the operation of the sacrifice as offered to obtain by Impetration the graces leading to repentance.

Is the Efficacy of the Mass as a Propitiatory Sacrifice infallible for the Remission of the Guilt of Sin?

In the sense that it infallibly secures the actual forgiveness of mortal or venial sin its efficacy is not infallible.

Is the Efficacy of the Mass of Propitiation infallible in obtaining the Grace of Repentance?

This efficacy is that of *Impetration* and is not infallible. Whilst not infallible, it is, however, more surely efficacious for the forgiveness of venial sin than for the forgiveness of mortal sin; it is also more efficacious when offered by the priest in his own behalf than when offered for another. This is the common law of Impetration.

Is the Efficacy of the Mass of Propitiation infallible in appeasing God's anger with the sinner?

This form of Propitiatory efficacy, which De Lugo assigns as the *special* efficacy of Propitiation for the guilt of sin, may be dealt with as in all respects similar to the Propitiatory efficacy of the Mass for the remission of temporal punishment, and its solution will be recorded in the questions and answers immediately following.

Is the Efficacy of the Mass infallible for the remission of the Temporal Punishment due for forgiven sins?

De Lugo's answer is:

"All the theologians teach that it is infallible, if there is no hindrance to it on the part of the one for whom the Mass is offered. Therefore, it is indubitable that this effect is infallible with respect to the *living*. It is also infallible for the *dead*, since the power of Christ, who instituted the sacrifice, includes both."

What is implied in the Limitation, "If there is no hindrance to it on the part of the one for whom the Mass is offered"?

Suarez exhaustively discusses this question and his conclusions may be thus summarized:

(*a*) The Mass is thus efficacious only as regards the *baptized*.

(*b*) This efficacy is available for the souls in Purgatory, no less than for the living.

(*c*) The state of *sanctifying grace* is an essential requisite.

(*d*) *No other disposition* or condition is required.

(*e*) While any venial sin is as yet unforgiven, the remission of the temporal punishment due *for this sin* cannot be obtained.

What is meant by "no other disposition" is required?

It means, that provided the person for whom the Mass is offered is in a state of grace, he will

surely share this efficacy in the absence of any actual devotion, or good affection, or special co-operation. He does not need to know the Mass is offered for him, and even if he is asleep when the effect is applied, he will receive it.

What is the significancy of limiting this Efficacy by an unforgiven Venial Sin?

It means that the effect applies to the remission of the punishment for all the other forgiven sins, but is not available for the consequences of this particular sin. Therefore, an absence of all venial sin is not an essential condition, for even a person who is actually committing a venial sin may partake of this efficacy for his other forgiven sins, because he is presenting no obstacle through it to the penalties incurred by these forgiven sins. The temporal punishment, however, of the existing venial fault cannot be cancelled until the sin itself is forgiven.

Is there any other limit to this Efficacy of a Propitiatory Sacrifice?

There is a limit fixed by the disposition of the person for whom the Mass is offered, so that the effect produced may be proportionate to the more or less perfect co-operation. The opinion of St. Thomas, that although "the efficacy of the Mass in itself is all sufficient for the ransom of all punishment, in its actual result it is both for those who offer it, and those for whom it is offered re-

stricted to the measure of their devotion," determines the norma of this conclusion. The more common verdict of the theologians is in accordance with what seems to be the plain meaning of these words of the Angelic Doctor. Thus De Lugo describes this effect, "as finite and determined by the disposition of him for whom the Mass is offered." Some few theologians, however, of high authority declare that the effect is independent of all question of co-operation or dispositions, and, adopting their view, Suarez interprets the restrictive judgment of St. Thomas as applicable, not to those for whom the Mass is offered, but to those who take part in its offering. This interpretation seems, however, to be irrelevant and contradictory to the words of St. Thomas.

Is this Efficacy for the Remission of Temporal Punishment the same as for the Appeasing of God's Anger?

De Lugo declares the efficacy is similar in both instances. This efficacy is to be regarded on the one hand as *limited,* and on the other, as within those limits, *infallible.* "I have said," says De Lugo, "that this effect follows infallibly after the manner and according to the measure of a Divine appointment."

CHAPTER XV.

THE FRUITS OF THE MASS AND ITS APPLICATION.

To simplify, as far as we can, a complicated subject, it must be dealt with under three divisions:

(*a*) Mass as offered by our Lord, or by the priest as His minister.

(*b*) By the *Church*, or by the priest as her representative.

(*c*) By the priest as an individual, and by all those who by any personal act take part in the offering.

§ 1. THE FRUIT OF THE MASS AS OFFERED BY OUR LORD.

What is the name and nature of this fruit?

It is called the *Fructus Specialis*, or *Medius*—the special or middle fruit—middle, because it stands mid-way, as it were, between the priest's very special (*specialissimus*) fruit received by himself, and the very general (*generalissimus*) which is divided among the faithful generally.

This fruit is both *Propiatory* for sin and its punishment, and *Impetratory* as an entreaty for favors. This is the fruit and benefit of a Mass which is entirely subject to the inten-

tion of the priest, and which he is bound to apply for the welfare of those for whom, because of a stipend or benefice, he is constrained to offer the Mass.

Is this fruit ex opere operato, or operantis, according to the terms already explained?

It is obviously *ex opere operato.*

What follows from this principle?

Whether of Impetration or Propitiation, the fruit so derived is entirely independent of the devotion, or personal holiness of the celebrant.

In its application, is it also independent of co-operative dispositions of the person for whom the Mass is offered?

It is not. The reasonableness of this negative will be established by a reference to the unbaptized. They—and among the unbaptized, we classify the catechumens, who otherwise stood so near the faithful—are absolutely *incapable* of receiving the fruit of the Mass, when offered for satisfaction for sin.

Are they incapable of receiving the Impetratory Efficacy of the Mass?

Some theologians, notably Vasquez, so teach. De Lugo, however, in elaborate discussion argues: "This sacrifice, so far as it is of Impetration, or entreaty, or petition may be offered for any end

meriting Divine approval, and therefore, not only for the unbaptized, but also for things without life, and things devoid of reason. Incredible is it that it may be offered for the health of a cow or a horse, and not for the spiritual welfare of an unbaptized son or friend." (Disp. 19, Sec. X, n. 166). So too Mass for infidels, "not only indirectly, but directly for the spiritual good of these infidels, whether as individuals or as a community." (Disp. 78, Sect. 11, n. 7-8).

When offered for the satisfaction, or direct Remission of Temporal Punishment due to Sin, are there hindrances to its unqualified application?

There are limitations hedging the efficacy of every agent for the direct cancelling of temporal punishment, which affect the Mass and intercept its fruits. Thus:

(*a*) The Mass is powerless to obliterate the punishment of a mortal or venial sin, whose guilt is still existent.

(*b*) If the petitioner is in mortal sin, the Mass is also inoperative for the remission of sins previously forgiven. In this instance, some theologians suggest a theory of revival, or reviviscence, when the obstacle is removed, of doubtful acceptance. It is the concurrent teaching of theologians that reviviscence is not to be recognized in ordinary works of satisfaction, nor in *in-*

dulgences, but acceptable in the satisfaction enjoined in the Sacrament of Penance, as belonging to a very special class.

(*c*) There is the hindrance known as "*indigentia actualis*"—real and actual need—which means that when the person for whom the Mass is offered has no punishment for forgiven sin to remit, the fruit of such Mass is inapplicable. The important sequel of this conclusion is to determine whether the fruit might not be reserved and made available for a subsequent need. Dicastillo thus sums up the denial of theologians: "They prove it from the example of Indulgences which are never granted for future sins, and from Sacramental satisfaction, which does not remove beforehand the penalties of sins to be yet committed. That would be in a way to establish an impunity of sinning." (Disp. 3, dub. VI. n. 172).

What is the status of those capable of receiving this Fruit?

Neither actual devotion nor knowledge of the offering is required for its acceptance. "No cooperation is needed, but both the unknowing and the do-nothings can gain this fruit." (De Lugo, Disp. 19. Sect. X. n. 196). Indeed, De Lugo holds the startling opinion, that the fruit of the Mass being directed by the celebrant's intention is so sure of its effect, that even the *unwilling* subject of it will receive the remission of his sin's punishment despite his objections.

Setting aside these demonstrable but extreme views, it is more profitable to take as the measure of our fruitful participation in and concurrence with the Mass the more probable and common opinion of theologians, that the net effect produced in any case will depend upon the more less perfect dispositions of the person for whom the Mass is offered. "It is made satisfactory both for those for whom offered and those offering, according to the sum of their devotion." "It profits them more or less according to the measure of their devotion." (St. Thomas, 3, quest. 79, art 5, 7).

Can the Church prohibit the application of this Fruit to any person or persons?

The Church may prohibit, so as to make *unlawful*, the application of this fruit to certain persons, as for instance, in the case of the excommunicated who are to be shunned or *vitandi*, and Suarez includes the *tolerati*, or less criminal excommunicates in the same class.

The Church, however, cannot by any restrictive order affect the *validity* of such application, if actually made by the priest. "If he offer as the minister of Christ and in His name, he does indeed that which is *illicit* by so doing, but *validly*, nevertheless, because in this action, he is no more dependent on the Church than he is in a valid Consecration. (De Lugo, Disp. 19, Sect. X, n. 185).

Does the Church by Precept or otherwise Command that a portion of this Fruit be reserved and applied to all the Faithful?

A few theologians teach that some residuum of the fruit of every Mass offered by our Lord, either by Church precept or Divine appointment, must be applied for the benefit *of all the faithful.* Vasquez is one of them, with the assertion that the fruit of *Impetration,* as well as *satisfaction* must be thus reserved. (Disp. 231, Cap. VI, n. 36). It is conjectured with some show of probability, that these theologians had in mind the fruit of a Mass offered by the Church, and not by our Lord, which alone is under analysis here.

What is to be said regarding this opinion?

(*a*) There is a practical certitude that the opinion is untenable as regards the fruit of *satisfaction.*

(*b*) It is certain that the priest is obliged to apply this fruit in its entirety to the person or persons only, for whom by reason of the stipend he is obliged to offer the Mass.

(*c*) As regards the fruit of *Impetration,* which is divisible without trespass on any of the rights of the person for whom the Mass is offered, there is no evidence that such an obligation exists.

What is the general rule with reference to the application of the Fruit of the Mass?

It is made by the intention of the celebrant,

and therefore it is the fruit which is *really* applied, and not that which, for some reason, *ought* to be applied which is effective.

What sort of intention is required?

Neither a present *actual* intention, nor one *virtually* persevering is required. An intention previously formed and not recalled, known as *habitual*, suffices. Even that intention is enough which Lacroix calls *interpretative*, and which is more properly *implicit habitual*, when, for instance, through inadvertence, the celebrant makes no special appropriation of the fruit, and yet he would have discharged a definite obligation by it, or given it to himself, if he had remembered in time. Therefore, in the absence of a special or *explicit* intention, a general or *implicit* purpose to aid himself, or the souls in Purgatory, or satisfy for a stipend received, and for the time overlooked, will avail. The various explicit petitions accompanying the offering of the Host in the Mass are responsible for the very general opinion that some such intention is always the concomitant of every Mass.

In the absence of every intention, what is the fate of the Mass-fruit?

It remains unapplied. Perhaps it goes into the Church's treasury whence Indulgences derive their value.

With reference to the fruit of *Impetration*, this conclusion is indisputable. "Who asks nothing," says De Lugo, "cannot be said to impetrate or petition. Who in the Mass asks God for nothing, does not beg by this kind of entreaty."

As regards the fruit of *satisfaction*, there is the questionable opinion of some theologians that it belongs to the celebrant in the absence of every intention. Why he should have a right prior to every one else is not quite clear. Besides, it is expedient to remember that the fruit here in question is not the fruit of a Mass by the priest, but that of a Mass offered by our Lord, which may alter this opinion. The unavoidable conclusion seems to be, that the fruit in this instance remains reserved or unapplied.

§ 2 THE FRUITS OF THE MASS AS OFFERED BY THE CHURCH.

What is the special character of this Fruit?

The fruit of the sacrifice when thus considered is of *Impetration* only.

How is it applied?

The terms and measure of its application may be discerned in the prayer at the Offertory of the Host—of the chalice—in the beginning of the Canon, and at the Memento. It is a fruit placed at the disposal of all the faithful.

By what name is it known?

It is called *generalis*, and *generalissimus*—(general and very general). Being of *Impetration*, it may be necessary to recall the principle of a shrunken efficacy, when shared by a number of persons or objects.

May a Priest validly exclude any of the Faithful from this Fruit?

The question has divided theologians. De Lugo maintains the affirmative; Suarez the negative. All, however, concur in the inordinate sinfulness of such an exclusion.

How does the Church bar any Person from this Fruit?

The Church forbids the application of this fruit to the excommunicated.

What Class of Excommunicated?

There are two classes of the excommunicated concerned: the shunned, or *vitandi*, and the non-shunned, or *non-vitandi*, or *tolerati*.

(*a*) It is improper for a priest to *directly* offer this fruit to the first class. An *indirect* appropriation is lawful in the same way that heretics and infidels may be prayed for.

(*b*) An application of this fruit by the priest in the name of the Church to those of the second class was a prolonged cause of discussion among

theologians, with Suarez on the negative side and De Lugo favoring the affirmative, which has come to be generally accepted.

§ 3 THE FRUITS OF THE MASS AS OFFERED BY THE PRIEST AS AN INDIVIDUAL, AND THOSE WHO CO-OPERATE WITH HIM.

What is this Fruit called?

The fruit of the Mass distinctively available for the benefit of the priest is technically called *specialissimus* (very special). As to its value there exist some curious theological speculations. Some writers give its efficacy as equal to the *fructus specialis*, and others allow it only one-third of such efficacy.

By what title is this Fruit obtained?

Because the personal offering of the priest and of those who co-operate with him is endowed with all the ordinary efficacy of personal good works.

What is the meaning of this Efficacy?

It is threefold: Of *impetration*, *merit* and *satisfaction*.

Is this effect divisible?

It is. A person in sin cannot merit or satisfy for sin. He may, however, by a fervent prayer obtain infallibly the grace of repentance. His

prayer, therefore, or other work, is invested with the efficacy of Impetration, exclusive, however, of merit and satisfaction. It is also possible for good acts to be devoid of their impetratory value, and yet possess the power of merit and expiation, as when the Church outlaws the excommunicated from a share in the Mass.

Is the above Efficacy or Fruitfulness applicable to others?

The efficacy of *impetration* and *satisfaction*, but not of *merit*, may be applied to the living, or to the souls in Purgatory.

Who alone have the right to make this application?

Only those who have offered and joined in and helped the offering of the Mass. The priest, the acolyte, the sacristan who has prepared the vestments and the altar, the person for whom offered and the individual members of the congregation hearing the Mass have all acquired a special fruit because of their good work, and it is their privilege to deprive themselves of this fruit and transfer it to others, if they so elect.

Is this Fruit ex opere operato or operantis?

According to these terms already explained, it is chiefly *ex opere operantis*, although not exclusively, for the reason that its power of entreaty

and petition is derived substantially from the Holy Sacrifice offered to God, and in this special sense may be regarded as *ex opere operato.*

How far does the Priest control this very special Fruit?

To the extent that in the Memento, and in all other prayers of the Missal, he is free to give to persons, otherwise excluded from his prayers and Mass, as the representative of the Church, that portion of the fruit which is exclusively his own individual possession.

Bibliography---Theologians: Vasquez, Suarez, De Lugo, de Liguori, Dicastillo, St. Thomas, Lemkuhl, Noldin, Gasparri, Peter Dens, Irish Eccl. Record, 1882-1883.

CHAPTER XVI.

ON THE OBLATA OR OFFERINGS FOR MASSES.

How many parts are there in the Eucharist?

Two: The sacramental oblation, or Sacrifice of the Mass, or representative commemoration before God of Christ's sufferings in accomplishing the work of man's deliverance, and the sacrificial Communion, or means of increasing the Divine life by worthily partaking of the same.

What are the Essentials of the Eucharist?

Bread and wine as the remote matter; their offering as the proximate matter, and the prayer that they may be accepted in Heaven in accordance with Christ's institution as the form.

How are these materials prepared?

The bread from pure wheaten flour and water to represent the offerers united among themselves. The wine, the pure juice of the grape properly made, and not freshly squeezed nor yet acid, and a little water added, not enough to drown the wine, to represent the people united to Christ, or, as others teach, to typify the union of the Divinity and Humanity in one Divine Person, Christ.

Is this Bread leavened or unleavened?

The Eastern Church always consecrated leavened bread. According to Mabillon, unleavened bread was always used in the West. Cardinal Bona and Sirmond, however, hold that up to the year 867, leavened and unleavened bread were used indiscriminately, but that unleavened bread became the rule by 1054.

What proportion of Alcohol is allowed in the Wine?

For many years the net proportion of alcohol both native to the wine and superadded was not to exceed twelve per cent. As many of the Spanish wines, however, have twelve per cent after first fermentation, and require an additional amount to prevent acidity in exportation, in response to a petition of the archbishop of Tarragona, the Sacred Congregation, August 5, 1896, made the maximum proportion of alcohol eighteen per cent.

With respect to these Sacrificial elements what was the practice of the early Church?

The faithful donated all the bread and wine used in the service.

Did they make gifts only of Bread and Wine?

They also donated wheat and grapes.

When was this offering of materials for the Sacrifice made?

At the Offertory, or at the conclusion of the Mass of Catechumens.

What name was given to these offerings?

They were called sacrifices or eulogies.

Were all Christians allowed to make them?

To insure a pure, safe offering, only those Christians were allowed to make them who could receive Communion. Therefore, public penitents, catechumens, criminals, public sinners, the excommunicated, usurers, matricides and those allowing their children to be baptized in heresy were excluded from the privilege.

By what other appellation were these offerings known?

They were also called "common" gifts, to distinguish them from special alms and given by one or many of the faithful for an individual or multiple appropriation of the fruits of the Mass.

What was the purpose of these Special Alms?

As the common gifts were destined for the Sacrifice, the alms were given for the support of the clergy.

When and how was the offering of Alms made?

Either before the Gospel, or the end of the Mass, or at the bishop's house. During the Mass, the bishop with his clerics collected the alms of the faithful.

This offering was three-fold, corresponding with three distinct positions in the Church held by (1) laymen, (2) deacons, (3) priests. The people offered the bread and wine, corn or flour and grapes. The deacon selected what was needed for the actual sacrifice. The priest blessed and made oblation of it. In the beginning, the grain or flour was presented as raw material, and prepared as newly-baked bread for the Offertory. When the services began to be abbreviated before the fifth century, oblation-loaves (*hostiæ*) called obleys, ubbles or hosts already baked and prepared came to be offered by the people.

The fifth Council of Arles (554) requires these loaves to be all of one shape like the pattern in Arles.

The Council of Macon (585) commands all, both men and women, to make an offering of bread and wine every Sunday.

The Council of Chelsea (787) directed whole loaves to be offered, and not detached pieces.

Hincmar of Rheims (852) forbids any one to offer more than one oblation-loaf for himself and his family, and directing other gifts to be made before or after the service.

The Trullan Council (691) forbade grapes, and the Council of Braga (675) freshly made wine.

The bishop in person received the oblation-loaves as a credential they were presented by worthy persons, whilst the deacons received the oblation-wine.

When did the offering of materials for the Sacrifice cease?

At the end of the sixth century the custom began to wane through a relaxing of the fervour of the faithful, and the abstention from frequent Communion. It was then restricted for a time to Sundays only and became the almost exclusive privilege of women. By the twelfth century it had ceased entirely except among clerics.

After the establishment of the parochial system (1250) and the appointment of vicars to Collegiate churches, the people's offertory became obsolete and the oblation-bread and wine were either supplied by the parishes or the vicar. Late as 1569 Maldonatus found in some places the old custom yet followed, as now in Milan. In certain parishes of the Diocese of Riez according to Le Brun (1716) a loaf, dish of meal and bottle of wine were offered at Masses for the dead. This was also the practice at Rouen in 1698 and in Wiltshire in 1638.

What are the facts for the origin and growth of Alms or Stipends for Masses in vogue now?

St. Epiphanius (347), St. Benedict (543), Ultrogotha, the queen of King Childebert (558), St. John, The Almoner, of Alexandria (686), St. Bede (679), bear witness for themselves and others that stipends were given for Masses. By the eighth century the custom was so generally established that a council in Germany, presided over by St. Boniface (742) decreed that "every priest in the Lent must report to his bishop the profits arising from baptisms and Masses to forestall abuses." To the eighth century, Mabillon, Thomassin, Van Espen and Guiard ascribe the origin of stipends for private Masses, and by the twelfth century the practice became universal. To restrain the affluent influx of these stipends, Pope Eugene II, in the Council of Rome (862) and Leo IV in another Roman Council (853) inhibited priests from accepting all the alms offered them for Masses. Alexander II in the eleventh century refers to a practice of many daily Masses by the same priest for the sake of the stipend and proscribes it as an abuse.

What were the reasons for these special Alms for Masses?

(1) The early fervour which prompted the offerings of wine and bread for the sacrifice had chilled, and in lieu of them the faithful who aspired to a share in the Mass substituted money offerings. Some were not satisfied with this joint or corporate share of the sacrificial efficacy and

gradually the practice developed of giving money to the priest outside the Mass for a special appropriation of its fruits.

(2) Another cause was the persuasion that a Mass was more efficacious when offered for one or a limited number than when applied to all the faithful.

(3) Still another reason was the relaxation of popular piety, which in its heyday prompted attendance at all the more solemn services, and in its decline turned away from the more protracted and sought the shorter private Mass, and, especially, the Votive Masses, which according to the Gallic rite were offered for special intentions.

(4) The new custom, as might be anticipated, was very acceptable to the priests and received their cordial encouragement. Whilst under the old regime that part of the material oblations not actually used in the sacrifice was converted and applied to the use of the clergy, the new form of alms, given directly to the priest, realized its purpose by a less circuitous route.

By what names is this offering known?

It is called a tax, stipend, intention, offering, honorary and eleemosynæ, or alms, which last name is preferred.

Did these Alms for Masses evoke opposition?

John Wyckliffe (1324-1384) the English heresiarch, first condemned them, and Protestants

generally, following the lead of John Calvin, (1509-1564) are in opposition to them. A few Catholic writers treat them with disfavor and recommend the restoration of the material oblations of the primitive Church, and the notorious Synod of Pistoja (1786) convened by the Grand Duke Leopold of Tuscany sounded a note of censure. A Council of Toledo (1324) forbade the exaction, but permitted the free offering for Masses.

What is the present status of the question?

A priest is justified not only in accepting, but in exacting a stipend for the celebration and application of a Mass.

What arguments are available in support of this custom?

(1) The universal usage of the Church from the eighth century.

(2) There is a Divine and natural sanction for the custom:

(*a*) Christ said: (Matthew, Chap. X, v. 10) "For the laborer is worthy of his food;" St. Paul (1 Cor. Chap. IX, 7, sq.) subjoins: "Who serveth as a soldier at any time at his own charges (expense)? Who planteth a vineyard and eateth not the fruit thereof? Who feedeth a flock and eateth not of the milk of the flock? Or doth not the law also say these things? Know you not that they who work in the holy place eat the things that are of the holy place, and they that serve the altar partake with the altar?"

(b) By the dictates of natural justice no one is obliged to spend himself gratuitously in the service of another. Hence, by a strict obligation, the faithful are bound to support their clergy who give an equivalent of spiritual service, and over against this duty of support lies the right to exact it, for both are correlative.

(3) The fourth Council of Lateran (1215), the Council of Trent (1545-1563, Session XXV) and Pius VI in condemning a contrary opinion declared by the irregular Synod of Pistoja (1786) approved the custom.

Does not the exaction of Stipends for Masses savor of Simony?

Simony is the commutation of a thing spiritual or annexed unto spirituals by giving something that is temporal, or a deliberate act, or a premeditated will and desire of selling such things as are spiritual, or of anything annexed unto spirtuals by giving something of a temporal nature for the purchase thereof.

It is simoniacal to exact pecuniary remuneration for the intrinsic labor involved in the performance of a spiritual service, whether of Mass or the adminstration of the Sacraments, for the intrinsic labor is identified with, and annexed to the spiritual result. To anticipate and safeguard scandal and abuse, the Church could prohibit the acceptance of any pecuniary offering for any

spiritual function, the violation of which would be simony by ecclesiastical enactment. The priest, however, does not demand a stipend for the Mass, nor for the intrinsic and immediate labor of it, but for the extrinsic labor such as the fast, the chant, the journey, and also as an item for his support, to which he is entitled.

Has not the Council of Trent (Session XXII) prohibited Stipends?

The original draft of the decree contemplated an approximation to that of the Council of Toledo (1324), prohibiting the exaction of a stipend, but on the remonstrance of the bishop of Naxos, one of the Clyclades in the Aegean Sea, who contended that it was justified by the right of self-support, the decree was cast in its present form, which permits a stipend. In this decree, there is a reference made to a species of avarice in connection with "*Novæ Missæ*," or the first Mass of a new priest, who, pursuant to an old custom, collected the alms of the faithful by leaving the altar and going about the church. Gregory XIII (1573) forbade departure from the altar, but allowed the newly ordained celebrant from his place at the altar to face the people and accept their alms. This privilege demonstrates the right of a just stipend for a first Mass, which is not curtailed or denied for other Masses.

How then are we to understand the instruction given to Bishops by the Council of Trent that they prohibit all pacts and conditions of traffic, and all importunate and exorbitant demands for money?

It has reference only to simoniacal transactions and superstitious practices and all usages foreign to the law and discipline of the Church.

Can a rich Priest exact a stipend?

The fact of his wealth does not exempt the faithful from the duty of supporting the ministry, nor contravene his right to exact it. St. Paul asks "who serveth as a soldier at his own expense?" and neither Pontiff nor Council discriminates between rich and needy priests.

When many priests celebrate jointly is each entitled to a stipend?

In the Eastern Church, concelebration is the ordinary, though not the exclusive method of saying Mass, which signifies, that associated with the bishop or other chief celebrant, are one or many others who in unison consecrate the Host and Chalice, and therefore join in the same sacrifice by an active participation. In the first ages of the Western Church this form of a corporate Mass was the usual custom. The sole exemplar of such a Mass now is in the consecration of a bishop and the ordination of a priest.

The Council of Mount Lebanon (1736) for the Maronites, and Benedict XIV by a Bull, dated December 24, 1743, for the Melchite Greeks, permitted each co-celebrant to receive a stipend. The same privilege is granted in the Western Church according to Benedict XIV, St. Alphonsus de Liguori and Gasparri, if it is certain that the donor of the stipend knowingly consents.

Who fixes the Tax or Stipend for a Mass?

The bishop in his diocese for Secular and Regular priest alike determines the amount of the stipend. By a decree (n. 369) of the Second Council of Baltimore, a bishop may even prohibit the regular acceptance of a fee less than the statutory stipend. This regulation, however, is not violated by the acceptance of a moiety from the poor for the celebration of a Mass.

What factors determine the amount of the Stipend?

The hour at which the Mass is to be said, the chant, the distance to be travelled and the permanency of the burden assumed.

Is a uniform standard possible in prescribing a Stipend?

Because of an indeterminate variety of economic conditions in time and place, the Council of Trent and the Sacred Congregation have refused to decree a universal standard and, therefore, have

relinquished it to the local bishops. Benedict XIV, however, is averse to a maximum stipend because a priest is not dependent on his Masses for his entire support, and Suarez reaches the same conclusion because a Mass demands neither the entire day nor the greater part of it. An additional argument is based on the fact, that priests ordained with an assured benefice or a patrimony for their becoming sustenance are not entirely dependent on their Masses. This last condition being inapplicable to priests engaged in the ministry in special countries, like the United States, amplifies their privilege to accept a more generous stipend.

What is the average stipend for a Mass in the United States?

For a Low Mass the customary stipend often fixed by Synodal statute is one dollar. For a High Mass and a funeral service with chant and organist the amount varies in different dioceses.

Can a Priest exact more than the statutory stipend?

To demand more than the legal stipend creates a presumption of simony in *foro externo*, and a fact of simony, at least, by ecclesiastical legislation in *foro interno* and is therefore prohibited. He may, however, accept gratuities for Masses in excess of the standard stipend.

What is the nature of the obligation assumed by a Priest who accepts a stipend?

There is an explicit or implicit contract whereby the priest in consideration of a stipend, given for his support, agrees to offer a Mass by an obligation of justice.

In how many ways does this obligation bind?

Four—to the number, time, locality and quality of the Mass.

What is the rule relative to the number of Masses?

There must be as many Masses as there are stipends accepted. Therefore, Alexander VII (1665) condemned those who taught many stipends could be discharged by one Mass, and that a single Mass could be offered for a double stipend by assigning the ordinary fruit of the Mass to one intention and the priest's share of it to the other. The same rule obtains even when the number of Masses is not specified, and when a sum less than the standard tax is knowingly and willingly accepted.

What is the obligation as to the time of the celebration of the Mass?

(1) If a definite day be mutually agreed upon because of a special need or intention for that day, the Mass must be offered according to that understanding. If a day is specialized, not for its own

sake so much as to be assured of the Mass within a certain time, a slight anticipatory or dilatory departure from the day appointed is permissible.

If a definite time is fixed like a week or fifteen days, or one month, the Mass must be offered within that time. If the urgent and present necessity for which a Mass is invoked, like an expected death, or an auspicious birth, or a pressing danger is specified, the Mass must not be delayed.

(2) If the time limit is left indeterminate, all former decrees are superseded by an Instruction of the Sacred Congregation of the Council approved by Pius X, issued May 11, 1904, and enjoining the following:

(*a*) The ordinary time within which a Mass must be said is one month; for one hundred Masses six months, and so in proportion.

(*b*) No one is allowed to accept more stipends than he can discharge in one year from date of acceptance, except with the consent of the donor.

(*c*) All Masses remaining unsaid after the lapse of a year must with their stipends be transferred to the bishop, unless the excess is trifling and their celebration is prorogued by consent of the donors.

(*d*) Extra Masses which a priest is free to dispose of may be surrendered with the stipends to the Holy See, or bishop, or any irreproachable priest.

(*e*) Such delivery to the Holy See, or bishop acquits the priest of all further responsibility. A transfer to other priests, however, carries with it a personal obligation until he knows that the Masses have been said. If, therefore, through loss of the stipends, or death, or other mischance, the intentions be left unexecuted, the priest who gave them must discharge the obligation.

(3) If the donor is informed by the priest that he cannot offer the Mass at any specified time, and is willing to abide by his convenience, he may accept the alms and say the Mass at the most suitable time.

What is the most recent legislation regarding the disposal of Mass stipends?

In a decree of the S. Congregation of the Council, August, 1904, the Holy See renewed and emphasized by certain additional restrictions the existing canonical prescriptions regarding the acceptance and disposition of stipends received from the faithful for Masses. It laid bishops and priests under the obligation not to collect or receive offerings for Masses, unless they are able personally to satisfy the duty or delegate it, on their own responsibility, without permitting indiscriminate liberty in assigning stipends to other priests, unless they are sure from personal knowledge that the Masses would be said within a given time.

Moreover, the Ordinaries were to be made the

depositaries of Mass obligations which had accumulated or had not been fulfilled within the time assigned, and they were to dispose of the stipends among really needy priests. Of these transactions registers were to be kept both by the individual priest who received the stipends and by the bishop who disposed of the surplus of unsaid Masses. In all cases the obligation of answering for the saying of the Masses would remain with the party who had transferred the stipend to another priest, until he was assured that the Masses had actually been said.

There were also distinct regulations to prevent the danger of traffic of sacred things, such as the exchange or compact to say Masses in payment for subscriptions to periodicals, or for books, or for the cancelling of membership fees in pious congregations, for the support of shrines and charitable works of any kind. The penalty for violation of these rules was in some cases suspension *ipso facto* for priests, and excommunication for laymen.

Now the S. Congregation complains that these laws have been evaded in various ways, and that the spirit of avarice ever close to the temple has taken on some new forms. Under plea of supplying missionary needs, priests and agents have gone about collecting stipends for Masses, with the assumed understanding and consent of the donors, that part of the offering is to be devoted to the necessities of the mission and the support of other

undertakings. Part of the Masses were consigned to priests who were willing to accept a lesser amount than the original offering, and the remainder was used at the discretion of those who had collected the stipend. Frequently these "intentions" were sent abroad to priests of dioceses in which the customary stipend is lower than elsewhere; and sometimes they were entrusted to priests entirely unknown and whose sense of responsibility offered no guarantee that the Masses would be conscientiously said.

In view of these abuses the Holy See not only urges anew the former prescriptions, but defines them still more closely, whilst making the Ordinaries directly responsible within their jurisdiction for a careful and conscientious supervision of the matter. Accordingly the S. Congregation ordains *sub gravi conscientiæ vinculo ab omnibus servanda:*

(1) That Mass stipends are not to be given to priests of another diocese, whether they be Religious or Seculars, except with the explicit sanction of the Ordinary or the Provincial. The words of the decree make the Ordinary practically the dispenser of all the intentions or stipends given to priests under his jurisdiction. Hence—

(2) The Ordinary of each diocese is to keep a register of the names of his priests, and in it are to be noted the Masses assigned to each through or by the Ordinary. This is to guide him in the

proper and equitable distribution of such stipends as are left with the bishop, either from the surplus of unsaid Masses at the end of the year, or from the stipends which come to him from non-diocesan sources.

(3) Lest, however, these restrictions prevent the exercise of that charity by which the priests of the foreign missions in the East have hitherto become beneficiaries of the generosity of well-to-do Catholics among the clergy and laity, the S. Congregation of Propaganda is constituted the official depository of all offerings for Masses intended for the Oriental missions. Hence, those who wish to aid priests in the foreign missions by offerings for Masses shall have to send the stipends directly to the S. Congregation in Rome whence they will be distributed according to the known needs of the respective missions.

These measures are stringent in view of the practice which hitherto prevailed, especially in the freedom with which foreign missionaries have been in the habit of collecting stipends during their sojourns abroad. Naturally these priests appeal to the sympathy of the stranger people among whom they preach. The indiscriminate liberality of the faithful often begets a vague sense of irresponsibility on the part of the visiting priest; and a missionary who on his rounds collects hundreds and thousands of intentions, hoping to satisfy them in the course of time, or dispose of

them among his brethren on his return home, may not only lose sight of the record of his obligations, but may be overtaken by sickness or death, leaving his promises unfulfilled. Frequently, too, missionary pretenders, who get along on their appearance or on the strength of their familiarity with local church matters, have been found to abuse the serious trust implied in the acceptance of Mass stipends, and not only deceived those who had confided in their honest looks, but also created a general distrust, to the unfortunate lessening of charity where it is really needed and effective.

By making the Ordinaries or the Sacred Congregation the distributors of Mass stipends outside the diocese, another source of abuse is prevented. It is well known that as the value of money and the cost of living differ in different countries, so does the customary stipend for Masses. In the United States the usual stipend is one dollar; in Canada the Dominican Fathers have long advertised that they say Masses for fifty cents. In Italy and France the stipend is one franc. As the priestly function and the service of the Mass are of the same value everywhere, it follows that a priest in France whom an American asks to say a Mass, is much more benefitted than he would be by a request to say Mass from a person of his own diocese. This has given rise, very naturally, to anxiety on the part of the priests in poorer dioceses to obtain Mass stipends from those abroad

who make larger offerings; and when such an exchange of poverty and uncostly generosity occurs between a priest who transfers his surplus to a needy stranger, it sometimes happens that the poorer priest can return the charity done him by using his influence in other directions for his benefactor. Such exchange is not simony, nor is it bribing, but it is sometimes a convenient way of getting things, which are thought out in America, done and promoted by needy subordinates in Italy, and whilst the method is free probably from blame of dishonesty, it is frequently open to the service of conscious or unconscious self-interest. Moreover, when such stipends are sent to the Ordinary of a strange diocese, they are more likely to be disposed of for the benefit of priests who need them, and thus are sustained poor missions whose incumbents rarely receive Mass intentions from other sources. In this way, we understand, the Mission Extension Society disposes of many intentions through the bishops in needy places.

The exact keeping of records of Mass stipends according to the form suggested by this new legislation is one of the items to be entered on the detailed list for the canonical visitation of parishes.

By a more recent decree of the Cardinal Prefect of the Congregation of Propaganda, July 15, 1908, Mass intentions destined for the support of missionaries in the East are to be thus regulated:

(1) They may be forwarded either through the Sacred Congregation of Propaganda or the Apostolic Delegates credited to Eastern countries, with instructions as to how many Masses or stipends should be given to the prelates or priests within their jurisdiction.

(2) They must never be sent to lay persons for distribution.

(3) Nor given directly to the priests on these Oriental missions, nor to the Superiors of Missionary Congregations, nor to Eastern prelates or Vicars patriarchal.

(4) They may, however, be forwarded directly to bishops invested with ordinary jurisdiction in the East by bishops and priests to relieve the necessities of those missionaries only who are subject to them. (Decree of March 18, 1908). To safeguard a surplusage of intentions in any one diocese the Apostolic Delegate must be notified of the number sent and the bishop to whom sent.

What is the obligation as to the place of the Mass?

Donors of alms for Masses may specify a privileged altar, or a special church or altar not privileged, or a shrine-church.

(1) *Privileged Altar.*

(*a*) The obligation is discharged by a Mass on a privileged altar, or on any altar by a priest who enjoys the personal privilege of a privileged altar.

(*b*) The obligation is discharged by a priest who, in good faith, celebrates on a privileged altar, but through some defect, like the substitution of a saint's Mass for a Mass of requiem, fails to obtain the plenary indulgence, if he gain and apply to the intention another plenary indulgence. Decree of the Sacred Congregation of Indulgences, February 22, 1847.

(*c*) The obligation is not discharged by a Mass offered on a non-privileged altar, even though the celebrant obtain and apply to the soul a plenary indulgence gained, for example, by the recitation of the prayer, "*En Ego,*" after Mass.

(2) *A special Church or Altar.*

If the donor determine a particular church or altar because of a special devotion to a saint, or statue, or relics, through whose intercession favors have been already received, the Mass must be celebrated in the appointed place.

(3) *Shrine-churches.*

If the Mass may be and is offered in above church, the obligation is obviously cancelled. As, however, the number of such intentions is largely in excess of every possibility of discharge in the desired place, Benedict XIV recommends that a bulletin be posted in some public place notifying the faithful that all the Masses cannot be offered at the shrine, but every diligence will be employed to have them said promptly in other churches.

In the absence of such a bulletin, the bishop may order the transfer of the extra Masses, because whilst he cannot alter the intentions of the donors, he may interpret them when their fulfillment is hindered by an impediment of law or fact.

What does the obligation as to the quality of the Mass imply?

It implies on the part of the givers of the stipends a preference for a Mass for the dead, or a Mass of requiem, or a Mass for the living, or a votive Mass, or a Mass in honor of some mystery or saint, or a solemn or a chanted Mass.

(1) *Mass for the dead.*

This obligation is satisfied by any Mass of a double or semi-double rite, even though it be not a Mass of requiem or a Mass in black vestments. The reason is, that the application of the Mass is one factor; its rite another. If a Mass of requiem is desired the rite of the Mass is determined. If the offering is given for a Mass for the dead, its application is the chief consideration, and as every Mass, independent of the color of the vestments, has, substantially, the same efficacy, the stipend is satisfied by any Mass.

(2) *Mass of requiem.*

If there is a definite wish expressed for a Mass of a requiem, the celebrant is obliged not only to offer it for the dead, but to say a Mass of requiem when permitted by the rubrics.

(3) *Mass for the Living.*

Every Mass, even a Mass of requiem, is adequate for the discharge of this obligation, because the special fruit of the sacrifice which is sought for the intention is the same in all Masses.

(4) *Votive Mass.*

A demand for a votive Mass of saint or mystery is not satisfied by a Mass on a day of double rite. The priest is obliged to await a day on which a votive Mass may be said according to the rubrics and apply it according to the intention of the donor of the stipend.

(5) *Mass in Honor of Saint or Mystery.*

If a votive Mass is intended and understood, it must be said. If the wish be rather for a Mass which will promote the honor and veneration of the saint or mystery and serve as a thank-offering for benefits conferred, the most convenient Mass may be selected.

(6) *Solemn, Chanted or Low Masses.*

In executing the wish of a donor of stipends care must be taken to distinguish between a Solemn Mass, with deacon and sub-deacon, a Chanted Mass and a read or Low Mass. They are not identical, and conformity must always be sought between the special kind of Mass and the express desire of the donor.

Can a Priest accept Stipends for more than one Mass on any Day?

Christmas Day alone excepted, a priest is prohibited from accepting more than one stipend on any day, even though he may be privileged to offer two Masses on certain days.

When and where did this prohibition originate?

All the theologians down to the middle of the nineteenth century make no reference to it. Bouvier and Gousset, as recent as 1840, deny it and permit a dual stipend for a dual Mass in the first editions of their Theologies, although the permission is reversed in the later editions. As late as 1858, priests in many dioceses of France were accepting in good faith a double stipend for two Masses. The only restriction existing from the time of Alexander II (1061-1073) was that a priest could not celebrate often on the same day merely for the sake of the increased alms.

The prohibition began with a decree of the Sacred Congregation of the Council (December 19, 1835) in response to a petition of a priest of one parish soliciting the privilege of duplicating, or celebrating two Masses on certain days and asking whether appeal must be made to the Holy See for the concession. The answer is in the affirmative for ten years, with the proviso, "that he must not accept a stipend for the second

Mass," which signifies according to Ballerini that a stipend is permissible for the first, or the second Mass, but not for both.

The inspiration and norma of this decision was the Brief of Benedict XIV (August 26, 1748) rigidly excluding both stipend and gratuity from the triple Mass permitted to the priests of Spain and Portugal on All Souls' Day (Nov. 2). The exclusion is justified by the desire to restrain avarice and silence unjust criticism and, therefore, when a plurality of Masses is allowed, a plurality of stipends must be prescinded.

All the more recent legislation of the Church has confirmed and emphasized this decision.

Are there any exceptions to this rule?

Pius IX, May 24, 1870, authorized bishops in missionary countries to allow priests under an exceptional stress of poverty to accept a double stipend. Leo XIII mitigated the severity of the regulation for three dioceses in Belgium—Namur, (Nov. 19, 1878), for five years; Tournay, (Nov. 29, 1880), for three years; Mechlin, (Dec. 13, 1880), for three years. In the first instance the extra stipend must be donated to the Seminary, in the second, to religious instruction and poor curates, and in the third, to Catholic schools.

When the second Mass entails special extrinsic labor and inconvenience, is an extra stipend allowed?

A decree of the Sacred Congregation (May 23, 1861) consigns to the prudent judgment of the bishops to determine whether in a given case a priest is justified in accepting a special remuneration for the exceptional trouble involved in a second Mass. In this instance, he is, however, barred from accepting the stipend for the application of the Mass.

Bibliography: Reichel, Canon Law, 1896; S. Many, S. S., De Missa, 1900; Mechlin Conferences, 1877, p. 78; Synods of the Diocese af Albany; II Council of Baltimore; Martene, De Antiquis Ecclesiae ritibus, 1788; Bingham, Origines Eccles. 1728; Thomassin, Discipline de l'Eglise, 1866; Mabillon, Acta Sanctorum O. S. B., 1672; Benedict XIV, De Sacrificio Missae, Louvain, 1762; Gasparri, De Eucharistia, Paris, 1897; Homiletic Review, New York, September, 1904, p. 1097; de Berlendis, De Oblationibus ad Altare, Venice, 1743; Noldin, S. J., Theologia Moralis, 1904; Genicot, S. J., Theologia Moralis, 1900; Ecclesiastical Review, August, 1904, February, 1909.

CHAPTER XVII.

WHERE MASS MAY BE CELEBRATED.

How is that place distinguished in which Mass is allowed?

It is either Normal and Ordinary, or Extraordinary. The Normal and Ordinary is the place where the general law and usage of the Church permit a Mass to be said.

How many such places are there?

Three:

(*a*) A consecrated or blessed church that has not forfeited its consecration, or benediction, and is not under interdict.

(*b*) A public or semi-public chapel or oratory.

(*c*) A domestic chapel by Papal permission. If judged by a rigid standard, a domestic chapel does not fall within the term *ordinary* place, and, therefore, requires an Episcopal or Pontifical license.

What is an extraordinary place?

A place outside a church or chapel, in which it is unlawful to celebrate Mass unless by special privilege, or from urgent necessity.

Was this distinction of place always in vogue in the Church?

No. It began to exist only with the Council of Trent.

What was the custom prior to that Council?

In the age of persecution, Mass was offered anywhere, on portable altar or table. St. Dionysius of Alexandria (265) with a suggestion of emotion testifies:

"Every place—the field, the wilds, the ship, the stable, the prison became a temple for the performance of the Sacred Mysteries."

After the persecutions, the military camps, private houses and the rooms of the sick and dying, frequently and with moderate restraint, witnessed the Holy Sacrifice. Priests in their journeyings sacrificed in response to their personal devotion. Masses in the homes of the sick and dying became such an abuse that many bishops in the ninth century supplanted them with the Dry Mass. (vide p. 143).

Practically, the whole routine and regulation of the Mass was in the control of the bishops. Not only did they enjoy the privilege of a portable altar; they had also the inherent right to confer that privilege on others for adequate cause.

Jointly with the bishops, all Regulars, Dominicans, Franciscans, etc., shared the privilege of a portable altar, which authorized them to say Mass

wherever they were, in any becoming place, always, however, as the decree expresses it, "without prejudice to any parochial right."

Relatively to the Bishops, what was the effect of the Tridentine Legislation?

It deprived them *qualifiedly* of the power of granting permission to say Mass in any place external to churches and chapels, and, by consequence, of the power of conferring the privilege of a portable altar. Henceforth, the Holy See reserves this right entirely to itself.

What is the significance of this "Qualified" Deprivation?

It means, that although bishops have been shorn of above prerogative so far as conceding a right to say Mass in any extraordinary place, perpetually, or for a very long time arbitrarily and at their own option, they are yet competent to grant such permission in special emergencies.

What are these Emergencies?

A ruined church, and a church outgrown by its congregation; an outbreak of contagion or infection; in such crises as earthquakes and freshets; on a journey, when tourists of a sufficient number would otherwise be deprived of Mass; on shore or at a port, for the convenience of travellers for a similar reason; in military camps. In these instances, the question of "necessity" is always

involved, and a question relative to the number of participants, who must be more than one or a few. It is generally accepted that on Sundays and Holydays of obligation, a bishop's right is conclusive to allow a Mass. The same right does not exist for a week-day Mass unless legitimized by a serious necessity.

Must the celebrant in any of those instances obtain the positive permission of the Bishop?

Some of the rubricians, like Reiffenstuel and Quarti, require the episcopal consent only as a matter of courtesy. Others, like St. Thomas, St. Antonine, St. Alphonsus, Suarez, Gattico and Cardinal Petra, teach that such consent is mandatory. This is the more probable opinion, to be followed, except:

(*a*) Where a legitimate custom to the contrary prevails.

(*b*) Where the case is so urgent as to preclude the possibility of applying for a permission.

(*c*) When the place in question is subject to no bishop.

May Mass be said on ship-board?

Yes, by the permission of an Apostolic Indult only. Smooth seas and absence of commotion will not alone permit a Mass. A decree of the Sacred Congregation of Rites, March 4, 1904, decides that a permission to say Mass cannot be issued by the

would-be celebrant's bishop, nor by the bishop of the embarking port, nor is it contained in the privilege of a portable altar. A legitimate and demonstrable custom will, however, set up an exemption.

By a decree, June 30, 1908, Pius X permits bishops of North and South America, Oceania and Australia whilst on a journey to and from Rome to celebrate Mass daily on the sea, if the place of celebration be decorous and the danger of spilling the contents of the chalice eliminated, and as a further precaution it is prescribed, if a priest is available, he will assist the celebrant in cassock and surplice.

What is the law of the Church regulating Mass in Mortuary Chapels?

(*a*) A Mass is prohibited unless the space of a full yard intervenes between the altar and the nearest entombed body.

(*b*) The table of the altar therein must adhere to solid supports and the altar itself fixed permanently in one place. (Decrees, January 12, 1899, and June 19, 1908).

What is the so-called privilege of a Portable Altar?

It is the privilege of offering the Holy Sacrifice in any becoming place, except on ship-board. This is not identical with the privilege of a private chapel.

Who enjoy this privilege?

Cardinals, bishops, protonotaries participantes, not *protonotaries ad instar*, nor *protonotaries titulares, or honorarii*, and the auditors of the Rota.

What is the Status of Regulars in respect of the Portable Altar?

The privilege of pre-Tridentine times was revoked and abrogated by the Council of Trent. The Jesuits and the Mendicant Orders, subsequently, obtained a modified form of the privilege in the region only of their pagan missions, followed by the Dominicans in Poland, for localities without churches, and in case of necessity.

Seculars and Religious in missionary countries, akin to our condition here, are invested with a restricted sort of portable altar on out-missions bereft of churches or chapels. The faculty of the Propaganda de Fide is granted to all legitimate workers, "of celebrating Mass one hour before sun-rise, and another after noon-tide, without a server, *et sub dio et sub terra*, in the open and under the earth, always, however, in a decent place."

Bibliography: Martene, De Antiquis Eccles. Ritibus; Gattico, De Usu Altaris portatilis; De Oratoriis Domesticis, Romae, 1770; Mansi, Concilia; Reiffenstuel, De Celebratione Missarum; S. Many, S.S., De Missa.

CHAPTER XVIII.

THE NUMBER OF MASSES TO BE SAID EACH DAY.

Did the Custom ever exist of saying many Masses each day?

In the fifth and sixth centuries Mass was said daily throughout the Christian world. In the seventh century the custom generally prevailed of sacrificing frequently each day.

Is there any notable example of this frequent Celebration?

Pope Leo III (795-816) according to a contemporary, Walafrid Strabo, offered seven, nine and more masses daily.

What was the origin of this custom?

It began with the usage of certain churches in Rome of honoring special feast-days, and having the privilege of a mid-night Mass, like the Nativity, on Holy Thursday, Easter and Pentecost, with two or more solemn Masses. So great was the concourse of worshippers that priests were permitted to offer many private Masses on these days to accommodate them, and by aquiescence, the custom spread of saying many Masses on ordinary days.

Was there any restraint of this Custom?

The earliest existing restraint was that of a decree of the twelfth Council of Toledo, Spain (681) censuring those priests who offered daily many Masses but consumed the Sacred Species only in the last.

When was there a limitation of the number of daily Masses offered?

In England, under King Edgar (957) and in Germany, the Council of Salegunstadt (1022) issued decrees limiting the daily Masses to three only.

By whom was the restriction imposed of one Mass daily?

Egbert, the Archbishop of York, England (735-771) for his arch-diocese was the first, and after him, for the entire Church, Alexander II (1016-1073), Innocent III (1198-1216) and Honorius III (1216-1227).

What reason did Alexander II give for the sufficiency of one daily Mass?

Because Christ died but once and His death was sufficient for the redemption of the world.

What was the Cause of the Prohibition of many daily Masses?

To remove all occasion and suspicion of avarice from the sacred ministry, The acts and decrees

of Councils in the twelfth and thirteenth centuries are resonant with the note of correction as applied to the cupidity of certain priests, fed and gorged by a multiplicity of daily Masses.

By what terms is the law regulating daily Masses now expressed?

Except on the Feast of the Nativity of Our Lord, a priest will celebrate only one Mass daily, unless authorized by necessity to say two Masses.

What constitutes a necessity justifying two Masses?

According to the opinion of specialists and the decisions of the Sacred Congregations the following conditions are required:

(1) When a priest has the care of two parishes so far apart either by actual distance, or by reason of the hardship of the road, that all the people cannot assemble in the same church, or when the faithful of one parish are so scattered that they cannot be convened together at the same time, or when a congregation outnumbers the capacity of the parish church, and if perchance, the church is ample to accommodate all, the exigency of a second Mass is allowed to exist if all cannot attend at the same hour. It is not, however, allowed those who wish to hear Mass in a private chapel, although sometimes granted nuns of a strict cloister.

(2) If there be no other priest who is competent to offer an additional Mass required by the people, that the precept of hearing Mass may be discharged without excessive inconvenience.

(3) The extra Mass in question is confined to a Sunday and a Holyday of obligation, when the duty of hearing Mass is obligatory. In a few instances it is also allowed on suppressed feasts because of a long-standing custom.

What distance and how many people are sufficient for a second Mass?

By a decree of January 12, 1847, a distance of about one mile and the convenience of about twenty persons are the standard legitimizing a second Mass. Decisions are also extant declaring under special circumstances, twelve people and one-half mile sufficient, although the difficulty of rendering a definite opinion has been admitted by the Holy See.

Who is the authority to determine the exigency of a second Mass?

It resides entirely in the Episcopal authority of each diocese.

How is this privilege regulated in the United States?

It must emanate from the bishop; it must be renewed each year, and it must be considered as a personal privilege attaching to the priest, and not

to any special church, although in Belgium the reverse obtains and the privilege is local, not personal.

What is to be held regarding a custom minimizing the necessity which alone can authorize a second Mass?

The general law of the Church demands a qualified necessity, and declares an indifference to, or a neglect of this question of necessity an abuse to be eliminated. In measuring the exigency, however, it is sufficient if it be moral and practical with due reference to existing conditions. The distracting and severe strain of modern industrial and economic life in cities, and a recognized and confessed laxity in the full observance of Church laws mitigate more or less the severity of the standard requirements, modify the necessity and broaden the privilege of the priest to provide an extra Mass for a people who might neglect it if their convenience be not consulted.

Is a second Mass allowed to provide the Viaticum for the Dying?

If a priest be fasting, a second Mass is allowed. If his fast be broken, the nearly unanimous authority of theologians is against a second Mass, and yet Genicot, S. J. (p. 251) calls the opposite opinion probable in the case of a priest who has consumed the ablutions in his first Mass.

Is there any place where three Masses are licit on Sundays and Holydays of Obligation?

By a decree of December 20, 1879, the archbishop of Mexico was authorized to grant such permission when necessary.

What are the exceptions to this General Law of one daily Mass?

(1) The ancient custom of three Masses on Christmas is still retained in the Western Church. Regarding this custom, we observe:

(*a*) The right of a triple Mass is a privilege not a duty.

(*b*) The same Mass cannot be repeated, which also applies to priests who, because of some special infirmity, are allowed to say every day a votive Mass of the Blessed Virgin.

(*c*) A stipend may be accepted for each Mass on Christmas, which is a deviation from the ordinary discipline.

(*d*) The Eastern Church knows nothing of the triple Christmas Mass. Rome has repeatedly refused the privilege to those Orientals who have accepted her primacy.

(2) In the old kingdom of Aragon, comprising Roussilon or Perpignan in France, Catalonia and Valentia in Spain, and the island of Majorca, a very ancient privilege was enjoyed on All Souls of three Masses by Regulars and two by the Secular

clergy. By a brief, dated August 26, 1748, Benedict XIV not only confirmed but enlarged it, and made it applicable to Spain and Portugal and all their colonies at that date in the Old and New World. These include the so-called Latin countries of South America, even those now emancipated from Spanish and Portuguese dominion. This supplementary concession gives license to both Regular and Secular clergy to celebrate three Masses on the Feast of All Souls. This privilege is subject to the following restrictions:

(*a*) The Masses must be offered for all the faithful departed.

(*b*) No stipend, direct, indirect or spontaneous is legitimate for these Masses.

(*c*) The concession is restricted to resident priests only.

(*d*) These Masses may continue until two hours after noon.

(*e*) More recent decisions thus fix the order of the Masses: The first is that of All Souls; the second, as on an anniversary; the third, *the missa quotidiana* or daily Mass. If only one is said, it must be the first. If two, the first must be of All Souls and the second is optional.

In all other places not comprised in this decree, the celebration of more than one Mass on All Souls is declared an abuse which must be corrected.

(3) The extraordinary privilege given the archbishop of Mexico already noted.

(4) The intervention of a necessity based on a paucity of priests, and the spiritual welfare of the faithful, making licit in instances before explained the celebration of two Masses on the same day.

Bibliography: S. Many, S. S., De Missa; Mansi, Concilia, Vol. 18, Decreta Authentica; Benedict XIV, De Sacrificio Missae, Louvain 1762; Gasparri, De Eucharistia.

CHAPTER XIX.

THE TIME OF CELEBRATING MASS.

§ 1—DAY.

On what days in the Primitive Church was Mass offered?

In the beginning, Sunday or the Lord's day, the first of the week, was the only liturgic day when Mass was offered. Then came Wednesdays and Fridays with their fast and stations and sacrifice. Afterwards, the Eastern Church added Saturdays to these, although down to the fifth century, Rome and Alexandria forbade the Saturday Mass, because the Saturday before the first Easter was a day of fast and seclusion for the Apostles. By the fifth century the custom of saying Mass daily had become universal.

What is the modern custom in the Latin Church?

In the Latin rite, every day of the year is liturgic or mass-day, except Good Friday, absolutely, and Holy Thursday and Holy Saturday, with restrictions. From these restrictions Holy Thursday is more frequently exempt than Holy Saturday.

What is the usage according to the Ambrosian Rite of Milan?

For some time ante-dating the twelfth century the custom has existed of prohibiting the celebration of Mass on the Fridays of Lent, and also of excluding all Saints' days from the same season. St. Charles Borromeo did not originate this custom. He merely approved and enforced it. By a decree of February 23, 1897, the Holy See, in response to a petition of the Milanese clergy now permits a Mass in honor of St. Joseph, March 19, and of the Annunciation, March 25, on their respective days, and even when these festivals fall on Friday.

What is the accepted practice according to the Oriental Rite?

Within the time of the Lenten fast Mass can be said only on Saturdays and Sundays. On the remaining five days of each quadragesimal week, a Mass of the Presanctified is alone permitted similar to our Good Friday service, when there is only a consumption of sacred Hosts consecrated on the preceding Sunday. This custom began with the Council of Laodicea (314) and is binding on all Orientals in communion with the Church of Rome. The patriarchal council of the Melchites (1835) decreed it as lawful to accept a stipend for a Mass of the Presanctified.

Is there any departure from this custom among Orientals?

There are two exceptions. The Maronites no longer follow this ritual of the Eastern Church, having supplanted it with the Roman usage of a Mass of the Presanctified only on Good Friday, and Benedict XIV indulged the Græco-Italians to the extent of allowing them the privilege of a full, complete Mass on side-altars in parish churches, but insisted that the Mass of the Presanctified must be offered on the high altar on the days prescribed.

§ 2—HOUR.

At what Hour was Mass Celebrated in the early age of the Church?

In the era of persecutions, the dominant thought was to celebrate the Mass at an hour when danger of discovery, or intrusion by an enemy would be reduced to a minimum. It was the age of the martyrs, and religious life was conditioned by pagan hostility. For this reason, Mass was ordinarily celebrated either late into the night, or very early in the morning. Hence Pliny's and Tertullian's testimony of "Christians assembling before the dawn."

With the return of peace, Mass was offered on Sundays and non-fast days in the morning hours before noon and usually "*hora tertia*" or 9 o'clock. On fast days at the hour when the fast could be broken, not before. The rationale of this practice was to avoid the incongruity of celebrating a

mystery of joy and refreshment, typified in the Mass, during a time of penance and sorrow. Hence, in the Lenten season, Mass was not said till the evening, and on other fast days the hour of 3 p. m. was the liturgic hour.

Midnight Mass was the accepted custom at Christmas, as it is now; the night of Easter, immediately following Holy Saturday; Pentecost; St. John the Baptist; the Sundays after the four quatuor tenses, when Holy Orders were conferred by decree of Pope Gelasius (492-496); on all great vigils, such, for example, as the night preceding every Sunday of the year.

This was the rule regulating public Masses. Private Masses were permitted at any hour of the day, before and after noon, evening and after Compline. The night, however, was a prohibited time. Even on fast days a private Mass was allowed as early as 9 a. m. without a violation of the fast, which led the Greeks to accuse the Latins of trespassing on the fast.

In the time of St. Thomas Aquinas (1224, 1274) the hour for the beginning of Mass was fixed at the dawn, and just prior to the Council of Trent (1545, 1564) the time limit for its finishing was determined at mid-day.

What are the Rubrical Mass hours now?

The Missal thus enjoins: "A private Mass can be said any hour between dawn and noon, Matins

and Lauds prefacing." The Solemn or Conventual Mass is subject to the same limitation with the canonical hour of Tierce preceding.

What is the meaning of Dawn?

Dawn or Aurora is the interval between the first appearance of light and sun-rise, as twilight or evening is the cleavage between sun-set and night.

When does the Light of Dawn begin to appear?

When the sun in its ascension is below the horizon eighteen degrees. Twilight endures until the sun, going down, exceeds eighteen degrees below the horizon.

Is the Dawn uniform?

By no means. Its coming and duration vary with latitude, and places in the same latitude will change with the season. There are localities beyond the fiftieth degree of latitude where, for weeks and months, the dawn either synchronizes with mid-night, or is abnormally delayed. To illustrate: in Belgium, from May 26 to July 19, the aurora or dawn-light shines through the entire night, and in mid-winter does not appear until long after its appearance in lower latitudes. In the first instance, Mass may begin at mid-night, and in the second, at 5 a. m., although this hour may ante-date the dawn by two hours or more.

As a practical regulation is not this determination of the Dawn a bit of guess-work?

It is scientifically established by astronomers, and many diocesan directories publish their findings for the guidance of priests in the celebration of Mass and the recitation of the Divine Office.

In practice what is the exact meaning of these restrictive Mass hours?

The meaning is, according to Wapelhorst and the theologians, that the time being computed morally, Mass is not to be finished before the dawn, nor begun after the noon hour.

Is there any margin of time fixed by authority in excess of these hours?

By decree of Benedict XIII, December 20, 1724, permission was granted for the city of Rome to begin the celebration of Mass twenty minutes before the dawn, and the same time after noon. This privilege was afterwards extended to the dioceses of the Roman province, and now by custom and the opinion of experts is interpreted as belonging to the whole Church.

At what Hour is Mass allowed in the Arctic Regions?

In the summer season, in places adjacent to the Poles, the unsetting sun remains for weeks and months above the horizon and furnishes an unending day. Within that period, Mass may begin

at the minute which corresponds with mid-night and at any subsequent time for twelve hours, or until noon. It cannot begin, however, before mid-night because it would trespass on a preceding day. The noon hour is determined by the transit of the sun across the local meridian, with the addition or subtraction of time equation to get the average or medium time, and mid-night will fall twelve hours after such reckoning.

In the winter season of the same region there is perpetual night for months, with or without a dawn, dependent on the fact whether the sun is eighteen degrees or more below the horizon. Mid-day may then be determined either by the effulgence of the dawn, or better, by the observation of the stars. This determined, the other hours may be fixed. The perplexing difficulty, however, is that there is no sunrise nor aurora to usher in a new day. To solve this puzzle, the Sacred Congregation of Rites, by a decision, November 2, 1634, thus instructed: "In those regions lacking an aurora or dawn, the morning hour is to be reckoned morally, as at the beginning of the civil or ordinary day, when men rise for their accustomed occupations according to the accepted custom of these regions."

How many approved Methods of Computing Time exist?

Four: By the sun which gives a variable solar time; by a time equation which gives a medium

time; by law which gives a legal time; and by an hour zone which gives a zonary time.

Does the Church require an Observance of any one of these Methods to the Exclusion of the others?

For the celebration of Mass, the recitation of the Divine Office and the regulation of fasts, the Church permits entire freedom in the selection of any one of these methods.

Is this regulation and definition of Liturgic Mass hours the appointment of a Divine or an Ecclesiastical Law?

It is exclusively the result of an ecclesiastical law, and therefore admits of exception under Church authority.

Has the Church established any exception to the general law requiring Mass to be said between Dawn and Mid-day?

The Church allows the following exceptions:

(1) A Conventual or Solemn High Mass at mid-night on the feast of the Nativity. This privilege does not include a private or Low Mass at the same hour, and if such be said, it is declared an abuse and bishops are enjoined to be vigilant for its elimination. Many religious communities, however, are privileged to have a Low Mass in their chapels at mid-night of Christmas. More

recent legislation thus fixes the status of this midnight Mass:

By a decree of the Sacred Congregation of the Holy Office, dated August 1, 1907, his Holiness Pius X, "in order to encourage the piety of the faithful, and to excite in them feelings of gratitude on account of the ineffable mystery of the Incarnation of the Divine Word," grants that in each and every enclosed convent of nuns, and in other religious institutes, pious houses, and clerical seminaries, possessing a public or private oratory with the right of permanently reserving the Blessed Sacrament, the privilege shall be enjoyed yearly, henceforth and forever, of celebrating three Masses (or, if more convenient, one Mass only) during the night of the Nativity of Our Lord, and of giving Holy Communion to all who devoutly wish it. Moreover, his Holiness declares that the devout hearing of this Mass (or these Masses) shall count for all present as a fulfillment of the obligation of hearing Mass according to the law of the Church.

(2) Cardinals, bishops and protonotaries participantes are allowed to say Mass a full hour before and after the legitimate time limit.

(3) Missionary priests in the place of their missions, and secular priests in missionary countries, such as the United States, have the same lee-way of an extra hour, which means that

Mass may be begun one hour before the dawn, or at any time before 1 p. m., although it is not concluded till after 1 o'clock.

(4) Special churches by extraordinary Papal permission, like San Jeronymo, the Royal, in Madrid (Spain) where the Spanish kings are crowned, may have Mass not later than 2 p. m. on Sundays and Holydays, and St. Andrews of New York City at 3 a. m.

(5) Although the theologians, notably Ballerini and Noldin, dispute whether the Council of Trent withdrew the privilege given the Regulars of the Mendicant Orders in pre-Tridentine times of celebrating Mass two hours after mid-night and mid-day, the decree of the Council (Session XXII) and the Bull of Clement XI, December 15, 1703, seem to give a verdict against the Regulars. St. Liguori (No. 342) affirms and again (De Privilegiis, no. 122) holds the opinion as doubtful. The question, however, is invested with only an academic interest and has little practical value, because many leading theologians, like De Lugo, Aversa, Dicastillo and Narbona contend, that the privilege granted the Regulars by Pope Eugene IV (1431-1447) of saying Mass three hours after noon is still unrevoked, and Gregory XIII, by Bull of May 9, 1578, allows by special favor the Jesuits to say Mass one hour before the dawn and the same after noon, if they are prevented by some

legitimate impediment from celebrating Mass at the proper time, and providing further that they obtain the permission of their General or his representative, and Pius VI, by decree of January 14, 1783, granted the Congregation of Purity the privilege of celebrating two hours before the dawn and after the noon time. By an old accepted axiom of "communication of privileges" all Regulars may legitimately avail themselves of these dispensations.

(6) In this law determining Mass hours, bishops may for special reasons dispense either individual priests for life, or particular churches and chapels in perpetuity. They cannot, however, apply the dispensation to an entire diocese in perpetuum.

(7) Whilst it is true that no usage can contravene the rubrics of the Missal, it is also true that this particular rubric prescribing the liturgic time does not bind by a positive, or permanent insistence. Therefore, a custom clothed with the requisite conditions at variance with it may be followed.

(8) As every Church law is constructive rather than destructive of piety, there may happen contingencies of the graver sort, as for example, the needs of a large part of a congregation to hear Mass or a sermon, the conferring of Sacred Orders, the Consecration of a Host to be given the dying

as a Viaticum, or a priest delayed on his journey beyond the proper hour, when the hearing of Mass is *de præcepto*, in which instances Mass may precede or follow the ordered time by a greater or less interval.

Bibliography: Migne, Vol. VI; Duchesne, Origines du culte chretien; Bruns, Concilia; Cavalieri, Opera Liturgica, 1764; Flammarion, Popular Astronomy; Genicot, S. J. Theologia Moralis; De Herdt, Sacrae Liturgiae Praxis; Decreta Authentica; Martene, De Antiquis Eccles. Ritibus; St. Alphonsus de Liguori, Theologia Moralis; S. Many, S. S, De Missa.

CHAPTER XX.

THE STRUCTURE OF THE MASS.

The Asperges.

Antiphona. Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

Athem. Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

Psalmus. Miserere mei, Deus, secundum magnam misericordiam tuam.

Psalm. Have mercy on me, O God, according to Thy great mercy.

V. Gloria Patri, etc.

V. Glory be, etc.

Antiphona. Asperges me.

Anthem. Thou shalt sprinkle me.

The Priest, being returned to the foot of the Altar, says:

V. Ostende nobis, Domine, misericordiam tuam.

V. Show us, O Lord, Thy mercy.

R. Et salutare tuum da nobis.

R. And grant us thy salvation.

V. Domine, exaudi orationem meam,

V. O Lord, hear my prayer,

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

EXAUDI nos, Domine sancte, Pater Omnipotens, æterne Deus: et mittere digneris sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen.

Let us pray.

HEAR us, O holy Lord, almighty Father, eternal God: and vouchsafe to send thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord. Amen.

From Easter to Whitsunday inclusively, instead of the foregoing Anthem, the following is sung, and Alleluia is added to the V. (Ostende nobis), and also to its R. (Et salutare).

Antiphona. VIDI aquam egredientem de templo a latere dextro, Alleluia: et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent, Alleluia.

Anthem. I saw water flowing from the right side of the temple, Alleluia: and all to whom that water came were saved, and they shall say, Alleluia.

Psalmus. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus. Gloria, etc.

Psalm. Praise the Lord, for he is good: for his mercy endureth forever. Glory, etc.

ORDINARY OF THE MASS.

The Priest begins at the foot of the Altar.

IN nomine Patris, et Filii. et Spiritus Sancti. Amen.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

S. Introibo ad altare Dei.

P. I will go unto the altar of God.

M. Ad Deum, qui lætificat juventutem meam.

A. To God, who giveth joy to my youth.

Psalmus xlii.

Psalm xlii.

Omitted in Masses for the Dead.

S. JUDICA me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

P. JUDGE me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

M. Quia tu es, Deus, fortitudo mea, quare me repulisti? et quare tristis incedo dum affligit me inimicus.?

A. For thou, O God, art my strength, why hast thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

S. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

P. Send forth thy light and thy truth: they have conducted me and brought me unto thy holy mount, and into thy tabernacles.

M. Et introibo ad altare Dei: ad Deum, qui lætificat juventutem meam.

A. And I will go unto the altar of God: to God, who giveth joy to my youth.

S. Confitebor tibi in cithara Deus, Deus meus: quare tristis es, anima mea? et quare conturbas me?

P. I will praise thee on the harp, O God, my God: why art thou sorrowful, O my soul? and why dost thou disquiet me?

M. Spera in Deo, quoniam adhuc confitebor illi salutare vultus mei, et Deus meus.

A. Hope in God, for I will still give praise to him: who is the salvation of my countenance, and my God.

S. Gloria Patri, et Filio, et Spiritui Sancto.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

M. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

A. As it was in the beginning, is now, and ever shall be, world without end. Amen.

S. Introibo ad Altare Dei.

P. I will go unto the altar of God.

M. Ad Deum, qui lætificat juventutem meam.

A. To God, who giveth joy to my youth.

S. Adjutorium nostrum in nomine Domini,

P. Our help is in the name of the Lord.

M. Qui fecit cœlum et terram.

A. Who hath made heaven and earth.

Then, joining his hands and humbly bowing down, he says the Confession.

S. CONFITEOR Deo omnipotenti, etc.

P. I CONFESS to Almighty God, etc.

M. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

A. May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

S. Amen.

P. Amen.

M. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

A. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, father, that I have sinned exceedingly in thought, word, and deed [*here strike the breast thrice*], through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles, Peter and Paul, and all the Saints, and you, father, to pray to the Lord our God for me.

Then the Priest, with his hands joined, gives the Absolution, saying:

S. MISEREATUR vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

P. MAY Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

M. Amen.

A. Amen.

Signing himself with the sign of the Cross, he says:

S. INDULGENTIAM, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

P. MAY the almighty and merciful Lord grant us pardon, absolution and remission of our sins.

M. Amen.

A. Amen.

Then, bowing down, he proceeds:

S. DEUS, tu conversus vivificabis nos.

P. THOU wilt turn again, O God, and quicken us.

M. Et plebs tua lætabitur in te.

A. And thy people shall rejoice in thee.

S. Ostende nobis, Domine, misericordiam tuam.

P. Show us, O Lord, thy mercy.

M. Et salutare tuum da nobis.

A. And grant us thy salvation.

S. Domine, exaudi orationem meam.

P. O Lord, hear my prayer.

M. Et clamor meus ad te veniat.

A. And let my cry come unto thee.

S. Dominus vobiscum.

P. The Lord be with you.

M. Et cum spiritu tuo.

A. And with thy spirit.

Ascending to the Altar, he says secretly:

AUFER a nobis, quæsumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

TAKE away from us our iniquities, we beseech thee, O Lord: that we may be worthy to enter with pure minds into the holy of holies. Through Christ our Lord. Amen.

Bowing down over the Altar, he says:

ORAMUS te, Domine, per merita sanctorum tuorum quorum reliquiæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

WE beseech thee, O Lord, by the merits of thy saints whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins. Amen.

[At High Mass the Altar is here incensed.] Then the Priest, signing himself with the sign of the Cross, reads the Introit.

The Kyrie Eleison is then said:

S. KYRIE eleison *(three times)*.

P. LORD, have mercy upon us.

M. Christe eleison *(three times)*.

A. Christ, have mercy upon us.

S. Kyrie eleison *(three times)*.

P. Lord, have mercy upon us.

Afterward, standing at the middle of the Altar, extending, and then joining his hands, he says the Gloria in excelsis, except during Lent and Advent, and in Masses for the Dead.

GLORIA in excelsis Deo: et in terra pax hominibus bonæ voluntatis. Laudamus te: benedicimus te: adoramus te: glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex

GLORY be to God on high, and on earth peace to men of good will. We praise thee: we bless thee: we adore thee: we glorify thee. We give thee thanks for thy great glory, O Lord God, heavenly King, God

cœlestis, Deus pater omnipotens. Domine Fili unigenite Jesu Christe: Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis: qui tollis peccata mundi, suscipe deprecationem nostram: qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus: tu solus Dominus: tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

the Father Almighty. O Lord Jesus Christ, the only-begotten Son: O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us: thou who takest away the sins of the world, receive our prayers: thou who sittest at the right hand of the Father have mercy on us. For thou only art holy: thou only art the Lord: thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

The Priest kisses the Altar, and turning to the people, says:

S. DOMINUS vobiscum.

P. THE Lord be with you.

M. Et cum spiritu tuo.

A. And with thy spirit.

Then follow the Collects, which may be found in the Missal, or the following may be used instead:

DEFEND us, O Lord, we beseech thee, from all dangers of soul and body; and by the intercession of the glorious and blessed Mary ever Virgin, Mother of God, the blessed apostles Peter and Paul, the blessed N. and all thy Saints, grant us, in thy mercy, health and peace; that all adversities and errors being done away, thy Church may serve thee with a pure and undisturbed devotion. Through, etc.

O almighty and everlasting God, by whose Spirit the whole body of the Church is sanctified and governed: hear our humble supplications for all degrees and orders thereof, that, by the assistance of thy grace, they may faithfully serve thee. Through our Lord Jesus Christ

thy Son, who liveth and reigneth with thee in the unity of the same Holy Ghost, one God, world without end. **Amen.**

Then is read the Epistle, or the following may be read instead:

REJOICE in the Lord always: and again I say, Rejoice. Let your modesty be known to all men: the Lord is nigh. Be not solicitous about anything; but in everything, by prayer and supplication with thanksgiving, let your petitions be made known to God. And the peace of God, which passeth all understanding, keep your hearts and minds in Christ Jesus. For the rest, brethren, whatsoever things are true, whatsoever things are modest, whatsoever things are just, whatsoever things are holy, whatsoever things are amiable, whatsoever things are of good repute, if there be any virtue, if there be any praise of discipline, think on these things. The things which you have both learned, and received, and heard, and seen in me, these do ye; and the God of peace shall be with you.

After which:

Deo gratias. Thanks be to God.

Then the Gradual, Tract, Alleluia, or Sequence.

For the Sequence in Masses for the Dead,
Dies Iræ.

Before the Gospel.

MUNDA cor meum ac labia mea, omnipotens Deus, qui labia Isaiæ prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

CLEANSE my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal: and vouchsafe, through thy gracious mercy, so to purify me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

Dominus sit in corde tuo et in labiis tuis, ut digne et competenter annunties Evangelium suum: in nomine Patris, et Filii, et Spiritus Sancti. Amen.

The Lord be in thy heart and on thy lips, that thou mayest worthily, and in a becoming manner, announce his holy Gospel: in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

V. Sequentia (*Vel* initium) sancti Evangelii secundum N.

V. The continuation (*or* beginning) of the holy Gospel according to N.

R. Gloria tibi, Domine.

R. Glory be to thee, O Lord.

Then is read the Gospel, or the following may be used instead:

IF YE love me, keep my commandments. And I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever, the Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him, because he shall abide with you, and shall be in you. I will not leave you orphans: I will come to you. Yet a little while, and the world seeth me no more. But ye see me, because I live, and you shall live. In that day ye shall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me shall be loved by my Father: and I will love him, and will manifest myself to him.

R. Laus tibi, Christe.

R. Praise be to Thee, O Christ.

Per evangelica dicta deleantur nostra delicta.

By the words of the Gospel may our sins be blotted out.

NICENE CREED.

Omitted in Masses for the Dead.

CREDO in unum Deum, Patrem omnipotentem, Factorem cœli et terræ, visibilium omnium et invisibilium.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula. Deum de Deo: Lumen de Lumine: Deum verum de Deo vero: genitum non factum: consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis, et incarnatus est de Spiritu Sancto, ex Maria Virgine: ET HOMO FACTUS EST. [*Hic genuflectitur.*] Crucifixus etiam pro nobis sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die secundum Scripturas: et ascendit in cœlum, sedet ad dexteram Patris: et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis.

And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God: Light of Light: true God of true God: begotten not made: consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. [*Here the people kneel down.*] He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day he rose again according to the Scriptures: and ascended into heaven, and sitteth at the right hand of the Father: and he shall come again with glory to judge both the living and the dead: of his kingdom there shall be no end.

Et in Spiritum Sanctum Dominum et vivificantem, qui ex Patre Filioque pro-

And I believe in the Holy Ghost, the Lord and life-giver, who proceedeth

cedit: qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

from the Father and the Son: who together with the Father and the Son is adored and glorified: who spake by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Then he reads the Offertory, and taking the paten with the Host, says:

SUSCIPE, sancte Pater, omnipotens, æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi, Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus: sed et pro omnibus fidelibus Christianis, vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

ACCEPT, O holy Father, almighty, eternal God, this immaculate Host, which I, thy unworthy servant, offer unto thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present, as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

Pouring wine and water into the chalice, he says:

DEUS, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis

O GOD, who, in creating human nature, didst wonderfully dignify it, and hast still more wonderfully

per hujus aquæ et vini mysterium, ejus Divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

renewed it: grant that, by the mystery of this water and wine, we may be made partakers of his Divinity who vouchsafed to become partaker of our humanity, Jesus Christ, thy Son, our Lord: who liveth and reigneth with thee in the unity of, etc.

Offering up the chalice, he says:

OFFERIMUS tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

WE offer unto thee, O Lord, the chalice of salvation, beseeching thy clemency, that, in the sight of thy divine Majesty, it may ascend with the odor of sweetness, for our salvation, and for that of the whole world. Amen.

Bowing down, he says:

IN spiritu humilitatis, et in animo contrito, suscipiamur a te, Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

IN a spirit of humility, and with a contrite heart, let us be received by thee, O Lord: and grant that the sacrifice we offer in thy sight this day may be pleasing to thee, O Lord God.

Elevating his eyes and stretching out his hands, he says:

VENI, sanctificator, omnipotens æterne Deus, et benedic hoc sacrificium, tuo sancto nomini præparatum.

COME, O sanctifier, almighty, eternal God, and bless this sacrifice, prepared to thy holy name.

At High Mass, he blesses the incense:

PER intercessionem beati Michaelis archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

MAY the Lord, by the intercession of blessed Michael the archangel, standing at the right hand of the altar of incense, and of all his elect, vouchsafe to bless this incense, and receive it as an odor of sweetness. Throught, etc. Amen.

He incenses the bread and wine, saying:

INCENSUM istud a te benedictum ascendat ad te, Domine, et descendat super nos misericordia tua.

MAY this incense which thou hast blessed, O Lord, ascend to thee, and may thy mercy descend upon us.

Then he incenses the Altar, saying:

DIRIGATUR, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

LET my prayer, O Lord, ascend like incense in thy sight: and the lifting up of my hands be as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips, that my heart may not incline to evil words, to make excuses in sins.

Giving the censer to the Deacon, he says:

ACCENDAT in nobis Dominus ignem sui amoris, et flammam æternæ caritatis. Amen.

MAY the Lord enkindle in us the fire of his love, and the flame of everlasting charity. Amen.

Washing his fingers, he recites the following:

LAVABO inter innocentes manus meas: et circumda-

I WILL wash my hands among the innocent: and

bo altare tuum, Domine. Ut audiam vocem laudis: et enarrem universa mirabilia tua. Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ. Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam. In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus. Ego autem in innocentia mea ingressus sum: redime me, et miserere mei. Pes meus stetit in directo: in ecclesiis benedicam te, Domine. Gloria, etc.

will encompass thy altar, O Lord. That I may hear the voice of praise, and tell of all thy marvelous works. I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth. Take not away my soul, O God, with the wicked, nor my life with bloody men. In whose hands are iniquities: their right hand is filled with gifts. As for me, I have walked in my innocence: redeem me, and have mercy upon me. My foot hath stood in the right path: in the churches I will bless thee, O Lord. Glory, etc.

Bowing before the Altar, he says:

SUSCIPE, sancta Trinitas, hanc oblationem quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem, etc.

RECEIVE, O Holy Trinity, this oblation, which we make to thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honor of the blessed Mary ever Virgin, of blessed John Baptist, of the holy Apostles Peter and Paul, of these and of all the Saints: that it may be available to their honor and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through, etc.

Turning to the people, he says:

ORATE, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiæ suæ sanctæ.

BRETHREN, pray that my sacrifice and yours may be acceptable to God the Father almighty.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of his name, to our benefit, and to that of his holy Church.

He then recites the Secret Prayers.

Which being finished, he says, in an audible voice:

V. PER omnia sæcula sæculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Deus: per Christum Dominum nostrum. Per quem inum nostrum: per quem Majestatem tuam laudant angeli, adorant dominationes, tremunt potestates,

V. WORLD without end.

R. Amen.

V. The Lord be with thee.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. Through Christ our Lord: through whom the angels praise thy Majesty, the dominations adore, the

cœli cœlorumque virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes: Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

powers do hold in awe, the heavens, and the virtues of the heavens, and the blessed Seraphim, do celebrate with united joy. In union with whom, we beseech thee that thou wouldst command our voices also to be admitted with suppliant confession, saying: Holy, holy, holy, Lord God of Sabaoth, Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord, Hosanna in the highest.

CANON OF THE MASS.

TE igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas, hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque Catholicæ et Apostolicæ Fidei cultoribus.

WE therefore humbly pray and beseech thee, most merciful Father, through Jesus Christ thy Son, our Lord [*he kisses the Altar*], that thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy unspotted sacrifices, which, in the first place, we offer thee for thy holy Catholic Church, to which vouchsafe to grant peace: as also to protect, unite, and govern it throughout the world, together with thy servant N. our Pope, N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

COMMEMORATION OF THE LIVING.

MEMENTO, Domine, famulorum famularumque tuarum, N. et N.

BE mindful, O Lord, of thy servants, men and women, N. and N.

He pauses, and prays silently for those he intends to pray for, and proceeds:

ET omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ: tibique reddunt vota sua, æterno Deo, vivo et vero.

AND of all here present, whose faith and devotion are known unto thee: for whom we offer, or who offer up to thee, this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to thee, the eternal, living, and true God.

Communicantes, et memoriam venerantes, inprimis gloriosæ semper Virginis Mariæ, genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium sanctorum tuorum: quorum meritis precibusque concedas, ut in

Communicating with, and honoring in the first place the memory of the glorious and ever Virgin Mary, Mother of our Lord and God Jesus Christ: as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints: by whose merits and prayers grant that we

omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

may be always defended by the help of thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the oblation, he says:

HANC igitur oblationem servitutis nostræ sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

WE therefore beseech thee, O Lord, graciously to accept this oblation of our service, as also of thy whole family: dispose our days in thy peace, command us to be delivered from eternal damnation, and to be numbered in the flock of the elect. Through Christ our Lord. Amen.

Quam oblationem, tu Deus, in omnibus, quæsumus benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus et Sanguis fiat dilectissimi Filii tui domini nostri Jesu Christi.

Which oblation do thou, O God, vouchsafe in all things to make blessed, approved, ratified, reasonable and acceptable, that it may become to us the Body and Blood of thy most beloved Son, Jesus Christ our Lord.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregit deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes: HOC EST ENIM CORPUS MEUM.

Who the day before he suffered took bread [*he takes the Host*] into his holy and venerable hands [*he raises his eyes to Heaven*], and with his eyes lifted up toward heaven, to God, his almighty Father, giving thanks to thee, did bless, break, and give to his disciples, saying: Take, and eat ye all of this: FOR THIS IS MY BODY.

After pronouncing the words of Consecration, the Priest, kneeling, adores the sacred Host, and rising, he elevates it.

(At the Elevation the bell is rung thrice.)

SIMILI modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes: HIC EST ENIM CALIX SANGUINIS MEI NOVI ET AETERNI TESTAMENTI: MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

IN like manner, after he had supped [*he takes the chalice in both his hands*] taking also this excellent chalice into his holy and venerable hands, and giving thee thanks, he blessed, and gave to his disciples, saying: Take, and drink ye all of this; FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

Hæc quotiescumque feceritis, in mei memoriam facietis.

As often as ye do these things, ye shall do them in remembrance of me.

Kneeling, he adores, and rising, elevates the chalice.

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis: offerimus præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam, panem sanctum vitæ æternæ, et calicem salutis perpetuæ.

WHEREFORE, O Lord, we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, his resurrection from hell, and glorious ascension into heaven, offer unto thy most excellent Majesty, of thy gifts and grants, a pure Host, a holy Host, an immaculate Host, the holy bread of eternal life, and the chalice of everlasting salvation.

Extending his hands, he proceeds:

SUPRA quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

UPON which vouchsafe to look with a propitious and serene countenance, and to accept them, as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which thy high-priest Melchisedech offered to thee, a holy sacrifice, an immaculate host.

Bowing down, he says:

SUPPLICES te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

WE most humbly beseech thee Almighty God, command these things to be carried by the hands of thy holy angel to thy altar on high, in the sight of thy divine Majesty, that as many of us [*he kisses the Altar*] as, by participation at this Altar, shall receive the most sacred Body and Blood of thy Son, may be filled with all heavenly benediction and grace. Through the same Christ, etc. Amen.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

Be mindful, O Lord, of thy servants and handmaids N. and N., who are gone before us, with the sign of faith, and sleep in the sleep of peace.

He prays for such of the Dead as he intends to pray for.

IPSIS, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum, etc. Amen.

To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

Here, striking his breast and slightly raising his voice, he says:

NOBIS quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis apostolis, et martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

AND to us sinners, thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all thy Saints: into whose company we beseech thee to admit us, not considering our merit, but freely pardoning our offences. Through Christ our Lord.

Per quem hæc omnia Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

By whom, O Lord, thou dost always create, sanctify, quicken, bless, and give us all these good things. Through him, and with him, and in him, is to thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory.

V. Per omnia sæcula sæculorum.

R. Amen.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere.

PATER NOSTER, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

M. Sed libera nos a malo.

V. Forever and ever.

R. Amen.

Instructed by thy saving precepts, and following thy divine institution, we presume to say:

OUR FATHER, who art in heaven, hallowed be thy name: thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

A. But deliver us from evil.

He then says in a loud voice, "Amen," and continues:

LIBERA nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium

DELIVER us, we beseech thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, together with thy blessed Apostles Peter and Paul, and Andrew, and all the Saints [*making the sign of the Cross on himself with the paten, he kisses it, and says*]: mercifully grant peace in our days: that by the assistance of thy mercy we may be always free

tuum. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

from sin, and secure from all disturbance. Through the same Jesus Christ thy Son our Lord. Who with thee, in the unity of the Holy Ghost, liveth and reigneth God.

Then he says aloud:

V. Per omnia sæcula sæculorum.

V. WORLD without end.

R. Amen.

R. Amen.

V. Pax Domini sit semper vobiscum.

V. May the peace of the Lord be always with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

In a low voice:

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.

MAY this mixture and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

Striking his breast three times, he says:

AGNUS DEI, qui tollis peccata mundi, miserere nobis (*twice*).

LAMB of God, who takest away the sins of the world, have mercy upon us (*twice*).

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who takest away the sins of the world, grant us thy peace.

Domine Jesu Christe, qui dixisti Apostolis tuis, pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fi-

Lord Jesus Christ, who saidst to thy Apostles, peace I leave with you, my peace I give unto you; regard not my sins, but the

dem Ecclesiæ tuæ: eamque secundum voluntatem tuam pacificare et coadunare digneris: qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

faith of thy Church: and vouchsafe to it that peace and unity which is agreeable to thy will: who livest and reignest God forever and ever. Amen.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas: qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world: deliver me by this, thy most sacred Body and Blood, from all my iniquities and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee: who with the same God the Father and Holy Ghost livest and reignest God forever and ever. Amen.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus per omnia sæcula sæculorum. Amen.

Let not the participation of thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation: but through thy goodness may it be to me a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God forever and ever. Amen.

Making a genuflection, the Priest rises and says:

PANEM cœlestem accipiam, et nomen Domini invocabo.

I WILL take the bread of heaven, and call upon the name of the Lord.

Then striking his breast, and raising his voice a little, he says three times:

DOMINE, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

LORD, I am not worthy that thou shouldst enter under my roof: say but the word, and my soul shall be healed.

After which he says:

CORPUS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

MAY the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

He then receives the sacred Host, and after a short pause, says:

QUID retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

WHAT shall I render to the Lord for all he hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

Receiving the chalice, he says:

SANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

THE Blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

[Those who are to communicate go up to the Sanctuary at the Domine, non sum dignus, when the bell rings: the Acolyte spreads a cloth before them, and says the Confiteor.]

Then the Priest, turning to the communicants, pronounces the Absolution.

MISEREATUR vestri, etc. Indulgentiam, absolutionem, etc.

MAY Almighty God have mercy, etc. May the Almighty and merciful Lord, etc.

Elevating a particle of the Blessed Sacrament, and turning toward the people, he says:

ECCE Agnus Dei, ecce qui tollit peccata mundi.

BEHOLD the Lamb of God, behold him who taketh away the sins of the world.

[And then repeats three times, Domine, non sum dignus, etc.]

He then administers the Holy Communion, saying to each:

CORPUS Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.

MAY the Body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

Taking the first ablution, he says:

QUOD ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.

GRANT, Lord, that what we have taken with our mouth we may receive with a pure mind; and from a temporal gift may it become to us an eternal remedy.

Taking the second ablution, he says:

CORPUS tuum, Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis: et præsta, ut in me non remaneat sceler-

MAY thy Body, O Lord, which I have received, and thy Blood which I have drunk, cleave to my bowels: and grant that no stain

um macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

of sin may remain in me, who have been refreshed with pure and holy sacraments. Who livest, etc. Amen.

He then wipes the chalice, which he covers; and having folded the corporal, places it in the burse; he then reads the Communion. Then he turns to the people, and says:

V. DOMINUS vobiscum.

V. THE Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Then he reads the Post-Communion.

Afterward he turns again toward the people, and says:

V. DOMINUS vobiscum.

V. THE Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

V. Ite, Missa est.

V. Go, the Mass is ended.

R. Deo gratias.

R. Thanks be to God.

Bowing down before the Altar, he says:

PLACEAT tibi sancta Trinitas, obsequium servitutis meæ: et præsta, ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

O HOLY Trinity, let the performance of my homage be pleasing to thee: and grant that the sacrifice which I, unworthy, have offered up in the sight of thy Majesty, may be acceptable to thee, and through thy mercy be a propitiation for me, and all those for whom I have offered it. Through Christ our Lord. Amen.

Then he kisses the Altar, and raising his eyes, extending, raising, and joining his hands, he bows his head to the Crucifix, and says:

BENEDICAT vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus. Amen.

MAY Almighty God, the Father, Son, and Holy Ghost, bless you. Amen.

At the word "Deus," he turns toward the people, and makes the sign of the Cross on them. Then turning to the Gospel side of the Altar, he says:

V. DOMINUS vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

[The Benediction is omitted in Masses for the Dead.]

He then begins the Gospel according to St. John, saying:

S. INITIUM sancti Evangelii secundum Joannem.

P. THE beginning of the holy Gospel according to St. John.

M. Gloria tibi, Domine.

A. Glory be to thee, O Lord.

In principio erat Verbum, et Verbum erat apud Deum: et Deus erat Verbum: hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est: in ipso vita erat et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God. All things were made by him, and without him was made nothing that was made: in him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux: sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST [*hic genuflectitur*], et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God: to those that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH [*here the people kneel down*], and dwelt among us: and we saw his glory, as it were the glory of the Only-begotten of the Father, full of grace and truth.

M. Deo gratias.

A. Thanks be to God.

When a Feast falls on a Sunday, or other day which has a proper Gospel of its own, the Gospel of the day is read instead of the Gospel of St. John.

The Fast for Mass.

The universal rule in the Church of East and West enjoins that the celebrant of a Mass shall be fasting from food and drink, among the Copts and Ethiopians from the evening before, and in the Roman practice, from the preceding mid-night. Cardinal Bona ascribes the custom to an Apostolic origin and St. Augustine records the reason of it, viz: out of respect for the Holy Eucharist.

In the ancient Church the fast was dispensed with on Holy Thursday in memory of the Last Supper, and celebrant and communicant allowed to receive after partaking food. The exception in the Coptic Church is to administer the Viaticum to the dying. As the Blessed Sacrament is not reserved among them a non-fasting priest may celebrate Mass night or day when such a contingency arises.

Among us the following are the exceptions:

(1) To complete the Mass, when the celebrant is disabled in or after the Consecration, and when the celebrant drinking from the chalice discovers water instead of wine. In the first instance, a non-fasting priest within the *first hour* of the interruption may finish the sacrifice. In the second, the same priest though consuming the water should consecrate wine and drink it.

(2) To protect the Sacred Host from insult or injury.

These exceptions are certain.

The following are uncertain with a leaning to the affirmative:

(1) To provide the Viaticum for the dying.

(2) If inadvertently a priest break his fast on a Sunday or Holyday of obligation and a goodly number of the people have not heard Mass.

(3) If a priest at the altar remember he is not fasting and has finished with the Consecration, he must proceed to the end; if the recollection precede the Consecration, a fear of scandal or defamation may justify a continuance.

Washing the hands.

In the Western Church the celebrant washes his hands before vesting, and in the Eastern, after vesting to typify purity of heart and out of deferential reverence for the Sacred Presence. In early times all the faithful washed their hands on entering the church. The priest performs this ablution thrice: before vesting, after the Offertory and after Communion; a bishop four times: before assuming the vestments, after reading the Offertory, at the *Lavabo* and after Communion. The washing at the Offertory is a vestige of those ancient days when the bishop received the gifts of the people at the altar.

Covering the Feet.

In imitation of the High Priest in the Mosaic Law who always officiated barefooted, Egyptian

monks notably, and a few others in the past, and Nestorians now, say Mass in their naked feet. Among Armenians whilst choir attendants are bared of foot, the celebrant wears a black slipper. Only at the adoration of the Cross on Good Friday are the ministers of the Roman rite allowed to doff their shoes. The rubric now requires the priest to wear a footgear. Formerly a bishop was free to select in his sandal the color that pleased him most. The priest, however, was restricted to black, and the red-peaked boot was especially forbidden.

Vesting.

The priest dons the vestments in the sacristy; a bishop at the throne and altar. The explanation of this Episcopal privilege is, that formerly all cathedrals had in their nave a small altar at which the bishop sat on his way to officiate, to receive the veneration of the people as they entered, and which for this cause was called the *Salutatorium.* Here he vested and moved in solemn procession to the altar.

The Sign of the Cross.

This is made always with the right hand on forehead, breast, left and right shoulder, with the following distribution of the formula: "In the name of the Father" on the forehead; "and of the Son" on breast; "and of the Holy Ghost, Amen," as the hand passes from the left to the right

shoulder. Until the sixteenth century and Pope Pius V, the custom was to carry the hand from the right to the left shoulder which still continues in the Greek Church.

The Pope, bishops and members of the Carthusian and Dominican Orders follow the primitive arrangement of the fingers in signing the cross by closing the little and ring fingers of the right hand, and extending the other three. The three extended fingers symbolize the Blessed Trinity and the two folded ones the twofold nature of Christ.

The 42nd Psalm, *Judica me Deus.*

Before the years of Pope Pius V this psalm was optional in the Mass. The new missal published by him made it obligatory for the first time. All the older Orders are exempt from our manner of its recitation. Because it embodies a note of joy and triumph it is omitted in Passiontide and from requiem Masses.

The Confiteor.

It is accepted by experts that a form of confession was always found somewhere in the Mass, although its form and place are not always sure. Merati testifies that the present formula is the creation of the third Council of Ravenna (1314) and was a composite from the many other existing forms. According to Durandus the triple percussion of the breast is a reminder of the three essentials of Penance: contrition, confession and

satisfaction. When the priest ascends to the altar he kisses it in honor of its relics. The Dominicans kiss a cross traced on the altar by the celebrant, and a bishop first kisses the altar and then the gospel of the day presented to him by the subdeacon in memory of the time when a painted cross on the missal was kissed instead of the altar.

The Introit.

The introit is the beginning of Mass, called in the Ambrosian rite *Ingress*, and in the Mozarabic, *Office*. It is called *Introit* either because it is the entry into the Sacrifice, or because it was sung by the choir when the bishop or celebrant was approaching the altar. Its origin is credited to Pope Celestine (423-432) and arrangement to Pope Gregory the Great, The introits are taken usually from the psalms. Those derived from a different source are called irregular. Their tone is an index of the season and the quality of the Mass—joyful or sad—triumphant or penitential.

Kyrie Eleison.

This is called the Minor Litany. *Kyrie Eleison*, Lord have mercy on us; *Christe Eleison*, Christ have mercy on us. It is repeated in all nine times—thrice to each person of the most Blessed Trinity. The Greek is used because it is perhaps a more ancient liturgic tongue than the Latin, and because it shares with the Hebrew and Latin the honor of a place on the Cross. Hence as the

Church employs the Greek, so also she speaks the Hebrew in her service, like *Amen, alleluia, hosanna, sabaoth, cherubim, seraphim.*

Gloria in Excelsis.

Its composer and the author of its place in the Mass are unknown. It is called the major doxology and was reserved to a bishop's Mass, the priest being permitted to say it only on Easter Sunday. At Rome and Tours it was chanted in Greek and Latin on Christmas morning. It is excluded from certain Masses because of its joyous tone. The bishop of Bethlehem insisted on his right to recite it in every Mass. Pope Pius V determined its liturgic place. As it was reserved to bishops, and peace is its burden, the bishop's salutation to the people after its recital is "*Pax vobis*" instead of the priest's "*Dominus vobiscum,*" in memory of his ancient privilege, and afterwards he uses the priestly salute.

The Collect.

The prayer is thus designated because from *colligere,* (to gather up) it brings together within its small scope the many wants of the people and presents them to God by the priest's ministry. Whilst chanting or reading the collect the celebrant holds his hands extended in token of the primitive attitude of prayer taken by the faithful. Churches were devoid of pews or seats and a sitting posture was discouraged as incongruous

with the Divine Presence. The aged and feeble were allowed staves on which to lean and rarely cushions on which to sit. The rubrical attitude for Sundays was to stand, and for the weekdays to kneel. The deacon sang the warning posture to the people, and thus when kneeling he chanted "*Erecti stemus honeste*" (let us stand up becomingly), and when standing, "*Flectamus genua* (kneel) and "*Levate*" (arise), and again "*Humiliate capita vestra Deo*" (bow down your heads before God). The number of collects varies with the dignity of the Mass. The more solemn feasts have only one, whilst those of an inferior rank may have three, five or seven. One is the minimum; seven the maximum. Gregory the Great appointed one collect for all Masses. Innocent III (1216) testifies that in his time the modern number had already been introduced. The aggregate is uneven according to Benedict XIV to symbolize liturgical oneness, and as the sum total is odd and indivisible it better retains its integrity. An additional collect may be permitted by the rubrics, and the mandate of the Holy See, or the bishop.

One collect denotes the mystery of unity; three are said for the Most Blessed Trinity or in memory of the triple prayer of Christ in Gethsemane; five in veneration of the five wounds of the Redeemer, and seven as indicative of the seven petitions of the Our Father.

Amen.

At the finish of the collect the server or choir answers "*Amen,*" a Hebrew word signifying "may it be so." Cardinal Bona says it is one of those words which the translators have left untouched lest any wresting of it from the original Hebrew form might impair its beauty and force.

The Gradual.

The Gradual is a response to the Epistle, and so called from *gradus* (step) because it was sung from the step of the ambo or pulpit. The object of the chant here was to hold the attention of the worshippers whilst the procession to sing the gospel was forming.

Alleluia.

The Gradual closes with an alleluia, which is a Hebrew word signifying, "praise the Lord" from "*allelu*" (praise) and "Jah" one of the names for God. In the Roman rite it is never used in penitential or requiem services. The Greek and Mozarabic rite employs it ostentatiously in all services.

The Tract.

When the alleluia is omitted the Tract composed of verses from the psalms is subjoined to the Gradual. Its name is derived from the Latin *trahere* (to draw out) a name descriptive of the slow measured manner of its chanting. Sometimes on

special feasts a composition called a Sequence, because it follows the alleluia was sung instead of the Tract. The most noted of these are the Stabat Mater, Dies Irae, Lauda Sion, Veni Sancte Spiritus.

The Gospel.

During the reading or singing of the Gospel the people stand, and after, the missal is kissed by the priest in veneration of the Word of God. Formerly every one in the congregation also kissed the Gospel. Before it is read the missal is "changed," that is carried from the right, or Epistle side, to the left, or Gospel side of the altar. The symbolic reason for this is the rejection of the Synagogue and the selection of the Gentile for the Gospel message. The real reason is to make room for the gifts of the people at the Offertory and the spacious paten required for the large Host. Whilst the Gospel was read, staves, decorations, crowns and sceptres were all effaced.

The Creed.

The Mass of the Catechumens closed with the Gospel and the Creed was not recited until they had departed. Prior to the Council of Nice (325) the Apostles' Creed was said in the Mass. The Creed now said is a Creed composed by the Fathers of Trent on the formulas of the Councils of Nice and Constantinople. The Creed of Nice was never a portion of the Roman Mass. That of

Constantinople with its fuller profession of faith prevailed for many centuries. The rubrics determine when a Mass shall have a Credo. As a rule all Sunday Masses have the Creed in honor of the Resurrection, and also doctors and apostles. Martyrs, confessors, virgins and widows are deprived of it. The Blessed Virgin and Mary Magdalene as the "Apostle of Apostles" are entitled to it.

The Offertory.

The word comes from the Latin *offerre* (to offer). At this stage of the Mass the bishop moved to the railing to receive the gifts of the people—bread and wine, oil, incense, ears of corn and clusters of grapes presented, first by the men on clean linen cloths, and then the women with their cakes of fine flour and cruses of wine. Having received them, the bishop washed his hands and returned to the altar to receive the gift of bread made by the priests and deacons. Whatever was needed for the sacrifice was left on the altar; all else on a side table. The donors had their names recorded for a share of the Mass and it was customary for the same to receive Communion. A relic of this custom is visible in the Mass of the consecration of a bishop who offers two lighted candles, two loaves of bread and two kegs of wine.

After the oblation of the bread, wine in quantity about a small wine glass full is poured into the

chalice and two or three drops of water are added. The reason of the mixture of water is to repeat what Christ very probably did at the Last Supper, as a custom has been enduring in the East of tempering the wine with water before drinking it. It also suggests holy Baptism, the blood and water that issued from His side, and the union of the divine and human nature in His Sacred Person.

The prayer that follows the Lavabo is called the Secret because said in silence to avoid disturbing the singers who stood near the altar.

Preface.

It is so called because it is preliminary or introductory to the Canon. In ancient times every feast had its own Preface. In the eleventh century the Church reduced the number to nine, and afterwards added two, thus making the aggregate eleven. Christmas, Epiphany, Lent, Passiontide, Easter, Ascension, Pentecost, the Most Blessed Trinity, the Blessed Virgin and the Apostles have their own special Prefaces.

The Canon.

We now approach the most solemn part of the Mass. To assist recollection and to suggest profound respect it is always read in silence. In point of antiquity it is the most venerable portion of the Mass. Substantially it is identical with the Canon prior to Gregory the Great in the seventh century. It is called both Canon and

Action. The synonym for Canon is the Latin *regula*, a fixed standard or rule, and as applied to the Mass it signifies that part of it which with a few trivial exceptions is permanent and unchanging in its prayers and ceremonies. It was also called the Prayer, the Oration, the Ecclesiastical Rule, the Secret. The expression "*Infra Actionem*" (within the Action) is a warning that certain words are to be annexed to the regular prayer of the Canon. At the letters N. N. still repeated in the Missal before the Consecration and again after it, the Mass was delayed long enough to read aloud from the Diptychs or folding tablets the names of the living worthy of mention, and following the Consecration, those of the dead.

These names were arranged in three parallel columns. In the first were the names of those who died for the faith—martyrs, thus *canonized* because deemed worthy of being read out and remembered in the Canon. This was the primitive meaning and usage of canonization. Every new saint is likewise invoked and inserted in the Canon of the first Mass offered by the Pope after his solemn canonization in memory of this ancient practice. In the second column were the names of the spiritual and civil superiors, benefactors and those for whom the Mass was offered. The third column contained the names of the dead.

The Elevation.

After the Consecration of the sacred species, each in its turn, the priest elevates it on high for the adoration of the people, to the accompaniment of bell or gong to quicken attention. Before the eleventh century, there was only the minor elevation at the "*omnis honor et gloria*," preceding the *Pater Noster*, which was then made nearly as conspicuous as the present elevation. The prevailing custom is a protest against Berengarius who denied Transubstantiation. At first there was only an elevation of the Host, and subsequently of the chalice, after the lapse of a century.

Breaking of the Host.

The breaking or fraction of the loaf in the early Church was an elaborate ceremony, not merely for subsequent distribution, but as in the Gallican Church, to enable the celebrant to lay out the Particles upon the Corporal in some fanciful picture of the Lord's Body, The Mozarabic rite divides into nine, and the early Irish Church varied from five parts on ordinary days to sixty-five for Ascension day. The Roman practice was a fraction into three parts only—one part dipped in the chalice to represent Christ alive from the dead, the second consumed by the priest, and the third reserved for the Tabernacle. Later, the Pope broke off the crown of one loaf, and every bishop

and priest present broke many Particles from two consecrated loaves held before them.

Before the regular Communion in a Solemn Mass was the ceremony of *Sancta* (holy) and in private Masses, *Fermentum* (leaven). They were similar in this, that they consisted in placing in the chalice a portion of the pre-consecrated Host reserved from the previous Solemn Mass said by a bishop, in order that all who partook of it would be brought into communion with all who offered at the Solemn Mass, and through them with Christians from the beginning.

As now practiced, the commixture is a distinct ceremony and no mere survival of the *Fermentum*, its object being to imitate Christ in the breaking of the Host, and to represent the Body of Christ in its glorified state through the infusion of the Blood which is the life unto the Crucified Body.

The Pax.

After the Agnus Dei in a Solemn High Mass the Pax or kiss of peace is given in commemoration of the loving intercourse between Christ and His disciples. It is not given in a requiem Mass because of its mournful character, and further, because it was not the custom to receive Communion at such Masses, and the Pax before all else was a token of reconciliation between man and man before the reception of the Holy Eucharist.

Holy Communion.

In the ancient Church the people were accustomed to receive Communion every time they assisted at Mass, and often in the day if they were fasting. Until the sixth century, the manner of receiving was to place the Sacred Host in the hands of the communicant and let him communicate himself. Males received it in the uncovered hands arranged in the form of a cross, and the palm of the right hand convexed to forestall a danger of allowing the Host to fall. Females were required to receive the sacred Particle in a hand-cloth called a Dominical, and so imperative was this restriction that they were denied Communion if they presented themselves without this clean linen cloth. With the relaxing of the earlier fervor a new enactment was enforced requiring all to approach Holy Communion on Sundays and festivals, and still another command to receive at Christmas, Easter and Pentecost.

Finally, the Council of Lateran (1215) decreed, under pain of excommunication, that all the faithful who had reached the years of discretion should confess their sins at least once a year and receive Holy Communion within the Easter time, which normally includes Holy Week and the Easter octave, but which England extends from Ash Wednesday to Low Sunday; Ireland from Ash Wed-

nesday to the Octave day of SS. Peter and Paul, and the United States from the first Sunday in Lent to Trinity Sunday. This solemn injunction was afterward confirmed and renewed by the Council of Trent and is the requirement in vogue now.

In the age of persecution the faithful were permitted to carry the Sacred Host to their homes, where it was reserved in a special pyx, and communicate themselves when imminent death threatened.

Until the twelfth century Communion was administered under both kinds. After this it began to be restricted to the celebrant, but did not become a universal custom until by order of the Council of Constance (1414) in protest to the teaching of Huss and Jerome of Prague.

In the Saxon Church from the arrival of Augustine to the Reformation the English name for the Eucharist was the "housel," from *husel* or *husle*, a victim of sacrifice. To administer Holy Communion was "to housel;" to receive it was "to go to the housel," or "to be houselled." After the Reformation, sacrament was substituted for it.

It is a matter of observation that the Speaker of the British House of Commons bows three times profoundly as he approaches his chair. The explanation is found in the reservation of the Host

above the Speaker's tribune in the olden Catholic days as a restraint and an inspiration for the law-makers of the realm.

In the Eastern Church, and in certain French churches, bread is blessed for distribution either during or after the service among those who do not receive Communion. The Greeks call it *Antidoron* (instead of the gift) because *Doron* or gift is the name of the Eucharist, and in France it is known as *pain benit* (blessed bread). It is an error to call it the Eucharist,

The custom in Paris is said to be a reminiscence of the siege of the city by Childeric and his Franks, when St. Genevieve its patroness, (died 509) brought in a shipload of wheat to its starving citizens. This origin is doubtful because of a kindred custom among the Greeks. It rather harks back and is an echo of the time, when the people brought their gifts to the church, and leaving a portion to the Lord, received back another blessed portion for themselves, as is also done on Candlemas day now with their gift of candles,

Ite, missa est.

Formerly this invitation terminated the Mass. In the tenth century the custom came of blessing the people with a triple cross by every celebrant until Clement VIII reserved the triple form to bishops, and the single cross to priests. Requiem

Masses follow the ancient custom of abstention from a blessing.

The Gospel of St. John was not a part of the Mass until by order of Pius V. Even now it is absent from a Carthusian, Cistercian and a Benedictine Mass at Cluny and Monte Cassino. In a Solemn Mass a bishop recites it as he walks to his throne; at Clermont the priest repeats it at the door of the sacristy, and in Lyons on the way back from the altar.

CHAPTER XXI.

ON THE REQUISITES OF THE MASS. ALTAR, TABERNACLE.

According to present Church ordinances, what is required for the proper celebration of Mass?

(1) A stone, fixed or portable, altar, consecrated by a bishop.

(2) A triple linen cloth covering the same.

(3) Sacred vestments blessed by competent power.

(4) A consecrated chalice and paten.

(5) Linen corporal blessed.

(6) Linen pall to cover chalice,

(7) Linen purificator.

(8) Missal and missal stand.

(9) A crucifix, and not merely a cross.

(10) Two lighted wax candles.

(11) Burse, veil, finger towels and two glass cruets.

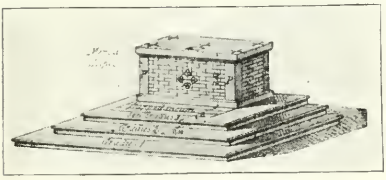
(12) Bread and wine.

(13) A regularly ordained priest who has obtained and not forfeited the Episcopal permission to celebrate Mass.

THE ALTAR.

What is an Altar? Whence its name?

An altar is a table on which Mass is offered. It is derived from a Latin word which is synonomous for a "high thing or structure." The other title *Ara* or altar, as found in the name of that celebrated Roman Church, *Ara Coeli*, has its origin in a Greek word which means to elevate or lift up. Because this latter title also meant a funeral pyre and was identified with pagan worship, it was rejected by early Christian writers as bearing any relation to a Christian altar.



ALTAR PLATFORM

What was the material of Altars in the early Church?

The tradition is provable that the Apostles and their disciples, in imitation of Christ, celebrated Mass on wooden altars. The Lateran basilica and the church of St. Pudentiana in Rome possess, the first an entire, the second a fragment of a wooden altar on which St. Peter is said to have offered Mass. Even in primitive times there were also altars of stone and metal.

In the Roman Breviary—Office of the Dedication of the Basilica of the Holy Saviour, November

9—it is recorded that Pope Sylvester (314) the contemporary of Constantine the Great, who gave the Church a legal status, decreed that henceforth altars should be constructed only of stone, and in the sixth century the Council of Epaon (517) enjoined that only stone altars may be hallowed with holy chrism. This reference to Pope Sylvester seems unhistoric, for the reason that such a decree is non-existent, and further, because wooden altars were in use in many churches down to the Middle ages. The requirement of stone altars yet prevails the universal custom even when altars are of wood and only provisional structures, because they must have a consecrated altar stone in their mensa or table, large enough to carry the host, chalice and ciborium for their Consecration.

What is the significancy of the Altar?

According to the Roman Pontifical in the ordination of a sub-deacon, the altar is a figure of Christ. "The altar truly of the Church is Christ Himself, according to the testimony of John, who in his Apocalypse witnesseth that he saw a golden altar standing before the throne, on which and by whom the offerings of the faithful to God the Father are hallowed." It is of stone because in Sacred Scripture Christ is likened to a stone and a rock, St. Paul (1 Cor. X. 4) testifying that, "the rock however was Christ," and St. Peter, (1 Peter, II, 4, 6) "Unto whom coming as to a living stone,

rejected indeed by men, but chosen and made honorable by God; be ye also as living stones built up, a spiritual house."

From which St. Thomas Aquinas (Part. III. q. 83, Art. 3) concludes the propriety of the present discipline which insists that only altars of stone be erected, and on them alone the holy Mass be celebrated.

What are the requisites of an Altar that Mass may be celebrated on it?

An altar should be:

(1) Of stone, and

(2) Consecrated by a bishop.

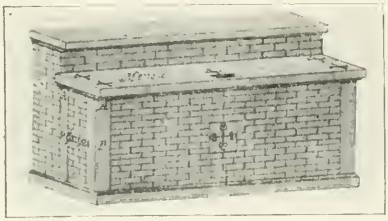
Is Mass ever permissible save on an Altar?

The Church never allows even to missionaries the celebration of Mass except on, at least, a portable altar, or consecrated altar stone. (Decree of September 2, 1780). Whilst the need of a consecrated altar stone is imperative for the lawful celebration of Mass, Berardi and Genicot teach that in case of necessity, it is permitted to offer Mass on an altar stone that has lost its consecration by breakage, opening of the sepulchre, or deprivation of its relics.

How many kinds of Altars are there?

Three:

(1) A fixed altar, using the term "fixed" in a strict sense. This altar has two essential elements:

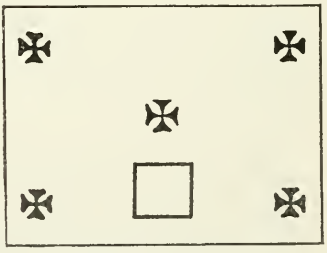


CANONICALLY FIXED ALTAR

A lower construction, or base of stone, brick or iron with no intercepting wood, and a stone mensa, or table joined tightly to it by some adhesive material, the whole constituting a permanent structure built on a solid foundation. In the surface of this table is cut a small receptacle called a sepulchre for the relics of the saints enclosed in it, under a small stone square called a seal. This sepulchre may be otherwise placed as hereafter mentioned. When there is mention of a consecrated altar this is the sort of structure required and contemplated.

(2) A fixed altar, employing the term "fixed" in a less restricted sense. It consists of an unconsecrated structure, stable and fixed, and of a movable consecrated altar stone which is inserted in its upper surface and may be removed from it without impairing its fixity.

(3) A portable altar called also a Viaticum. The designation applies either to the entire structure, movable from place to place, or only to the consecrated stone which is placed in or on its table.



PORTABLE ALTAR

What is the rule determining the celebration of Mass on a Portable Altar?

If erected in a holy place, like church or chapel, the privilege belongs to every priest competent to say Mass. This designation of place does not include the private cells of a monastery, nor, very probably, any room not connected with the monastic chapel or sacristy.

Bishops by an inherent and ordinary right may for just cause say Mass in any becoming place on a consecrated stone.

By special permission of the Holy See, the same privilege is given to priests of offering Mass on a portable altar in an unblessed and unconsecrated place.

How does an Altar forfeit its consecration?

A canonically fixed altar is desecrated by a notable fracture of the table or of the supports. A fracture is notable by its extent and location. If the table were broken into two or more large pieces; if one of the columns which support the table at the angles were removed; if several stones were displaced from the substructure destroying the moral identity of the support; if there be a slight breakage of the stone, where the unction was made at its consecration, in each instance the fracture would be notable and deconsecrating. The same result follows if for any reason the table were removed from the support, or only raised from its base even to renew the cement,

and also by the removal of the relics, or by the fracture or removal by chance or design of the small stone slab or cover placed over the sepulchre.

(2) Other altars are deprived of their consecration if the altar stone is so badly fractured as to be unable to hold the chalice and Host. Whether the dislocation of any of the lateral crosses from the rest of the altar stone is followed by a similar result is disputed, with Lemkuhl inclining to the negative. It is also desecrated by the lack or the despoiling of the sacred relics, by the fracture of the sepulchre containing the relics, and by the breaking of the seal which covers the sepulchre. If the sepulchre and seal are newly annexed with plaster of Paris without exposing the relics the stone does not lose its consecration.

Are the dimensions of an Altar defined?

The dimensions of an altar are not prescribed either by the rubrics or the Sacred Congregation of Rites. It should, however, be large enough to allow a priest conveniently to celebrate Mass upon it and observe all the ceremonies decorously. An altar for solemn services should be larger than other altars. St. Charles Borromeo, however, in his "Instructions on Ecclesiastical Buildings," says that the High Altar ought to be from 3 feet 2½ inches to 3 feet 3⅞ inches high above the level of the platform or predella on which the celebrant stands; 6 feet 10½ inches or more in length and at least 3 feet 5¼ inches wide.

What is the Sepulchre of an Altar or Altar stone?

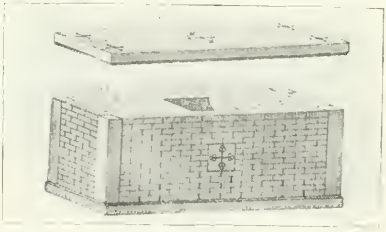
It is a small square or oblong opening in altar or altar stone in which are deposited the relics of at least two canonized martyrs. To these may be added the relics of the other saints, especially of those in whose honor the church or altar is consecrated. These relics must be actual portions of saints' bodies and not merely of their garments or objects which they used or touched, They must also be verified as genuine. They are placed in a case of lead, silver or gold, large enough to contain in addition to the relics three grains of incense and a small piece of parchment on which is written an attest of the consecration. This parchment is sometimes enclosed in a vessel of glass to save it from decay. In size it conforms to the needs of its contents, being ordinarily 4 inches long, 4 inches wide and 2½ inches deep.

Where is the Sepulchre or Confession of the Martyrs located?

The location of the sepulchre is either:

(1) At the back of the altar midway between its table and foot.

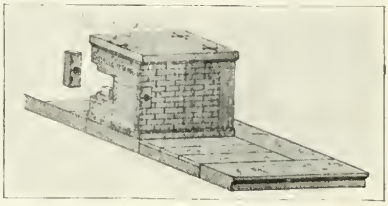
(2) At the front of the altar in the same relative position.



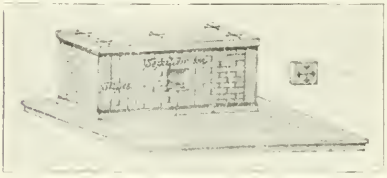
ALTAR AND SEPULCHRE

(3) In the table at its centre somewhat towards the front edge.

(4) In the centre on the top of the base or support if it be solid. Location 3 is the most convenient, but then a table must be provided of a thickness of nearly four inches since the cover of the sepulchre, always required, ought to be about three-quarters of an inch thick.



ALTAR AND SEPULCHRE



ALTAR AND SEPULCHRE

Why are the Relics of Martyrs deposited in Fixed Altars and in an Altar Stone, or Portable Altar?

(1) To commemorate the dark ages of the Church—the age of the Catacombs when the Holy Sacrifice was offered on the tombs of the martyrs.

(2) To respond to the prayer of the celebrant, who kissing the altar in the beginning of Mass, prays for forgiveness "by the merits of the saints whose relics here repose."

ALTAR AND SEPULCHRE

(3) To represent and realize on earth the vision of St. John in the Heavenly Jerusalem where, "he saw under the altar the souls of them that were slain for the word of God and for the testimony which they held." (Apocalypse, Ch. 6, v. 9.)

(4) When St. Ambrose discovered the bodies of the martyrs Gervasius and Protasius he placed them under the altar and said: "The triumphal sacrifices are to be placed where the propitiatory sacrifice of Christ is commemorated. Upon the altar is He that suffered for us all; beneath the altar are they who by His sufferings were redeemed —the martyrs are entitled to this resting place." In a similar strain thus St. Augustine discourses: "Rightly do the souls of the just rest beneath the altar, since on it the Body of Our Lord is immolated. Quite properly by reason of a certain fellowship in suffering, so to speak, do the martyrs receive burial in the place where the death of the Lord is daily commemorated."

What is the significancy of the Three Grains of Incense deposited with the Relics?

Incense is always suggestive of prayer and praise, and in this instance, the triple grain is a symbolic earnest of the intercession of the Divine Victim and these holy martyrs to the Most Blessed Trinity in our behalf. The triple grain and also the incense burned in the anointed crosses may

signify the sweet spices with which the Body of Christ was embalmed.

What is the antiquity of this custom of entombing Relics and Incense in Altars?

It is ascribed to Pope Felix in the third century.

Were only Relics so deposited?

Garments of the saints, instruments of their torture, relics of the true Cross, precious documents, like the alleged authentic letter of the Blessed Virgin at Messina, Sicily, and the Sacred Host were also buried in altars. The custom of enclosing the Blessed Eucharist in altar structures prevailed in England until the fifteenth century.

May Altars be receptacles for these sacred objects now?

Altar and altar stones now can only receive portions of the flesh and bone of martyrs and confessors, apostles and virgins with the three grains of incense, and the record of its consecration, whilst the Sacred Host is peremptorily excluded, and remains of the true Cross and all other relics cannot be inserted unless by permission of the Holy See.

What is the custom of the Eastern Church with reference to Altars?

Their altars also must be constructed of stone. In the absence of an altar they are, however, per-

mitted to celebrate Mass on a leaf of the gospel and on certain cloths called *Antimens*, (*anti*, instead of, and *mensa*, a table or altar). They are usually silken and sometimes linen like our corporals. They measure about sixteen inches square and have the date of their consecration, the name of the consecrator and a representation of the burial of Our Lord worked into or stamped upon them. They are consecrated by a bishop with holy oil, incense and pulverized relics combined, and after Mass has been offered on them seven times they are said to be hallowed. The Syrians arbitrarily may employ slabs of wood called Mensae, instead of altars.

What is the rule relative to Altar Canopies in Roman Churches?

The Ceremonial of Bishops directs that a canopy or baldachin be suspended over altars, expansive enough to protect altar and platform where the celebrant stands from dust and any foreign body falling from the ceiling. It may be attached to the wall or reredos and hung from the ceiling. In Rome it is usually a stationary structure of marble, metal or wood, highly decorated and raised on four columns. It is also called a ciborium because the ciborium or pyx containing the Eucharist was suspended from it.

What is peculiar about Papal Altars?

The primitive shape of altars approximated a

table set up on a platform, without tabernacle and altar steps, such as we now employ for candlesticks and ornaments. Instead of standing against the wall of the apse, it stood well forward leaving a goodly space about it, and the celebrant took his position on the reverse side of it, and looked across it out toward the people and the portals of the church, which very frequently fronted the East. This antique arrangement is still exemplified in the papal altars in the Roman Basilicas, and particularly in St. Peter's, where the Pope when he offers Mass looks (simultaneously) at the people, the church entrance and the East.

How does the Pope Celebrate Mass at this Altar?

The Papal Mass of the present day contains many customs of the earlier Liturgy. This great ceremony takes place on Easter, Christmas and St. Peter's day, June 29. The deacon and subdeacon at this Mass are both Cardinals.

The Epistle and Gospel are read in both Latin and Greek. The Pope elevates the Host at the centre and toward each side of the altar. The Cardinal deacon of the gospel makes a second "ostention," elevating first the Host and then the chalice.

The Pope returns to the throne after the Lord's prayer and "Pax Domini," and the deacon brings the Host to him, the Pope kneeling while the

deacon comes from the altar to the throne, but rising to receive holy Communion.

There have been many discussions concerning the Communion of the throne, and as far back as Innocent III we find in this Pope's writing: "The Roman Pontiff does not communicate where he breaks"—that is, where he breaks the Host in the Mass—"he breaks at the altar, but communicates at his seat; the reason for this being that Christ broke the bread before the disciples at Emmaus but ate before the twelve apostles at Jerusalem."

St. Bonaventure writes that this rite may express the Passion of our Lord, who suffered exposed to the general view, with every one passing around Him. It is certain that the deacon bringing the Eucharist to the Pope is a very ancient ceremony, coming down from the days when the saying of Mass was in every way—in act and signification—made a united and a common action, and when the bishop did not perform all the Liturgy at the altar, as the celebrant of the Mass of the present day does.

At the Elevation in the Pope's Mass no bell is rung. The ancient rubric directed that the bell at Consecration should be rung at a low Mass but not at a High Mass, when it is easier to follow the action of the celebrant. This explains how the clear-toned silver trumpets came into use. These trumpets are sounded from within the dome of

St. Peter's at the Consecration during the Pope's Mass, a sound which has been seldom heard since the eventful year of 1870.

The Pax is given at the usual place by the Pope to the Cardinal bishop (who as assistant priest represented the archbishop of Rome of olden times) then the two assistant Cardinal deacons, keeping the kiss of peace for the Cardinal deacon of the gospel until after Communion. On other occasions in his low Mass in our times the Pope kisses the instrument called the pax, introduced in later times. In other ways the Pope's low Mass does not differ from that of any other bishop.

What is the modern construction of Altars?

They are furnished with steps for candlesticks and ornaments, and with a small enclosed structure midway for the reservation and custody of the Blessed Sacrament.

What is this structure called?

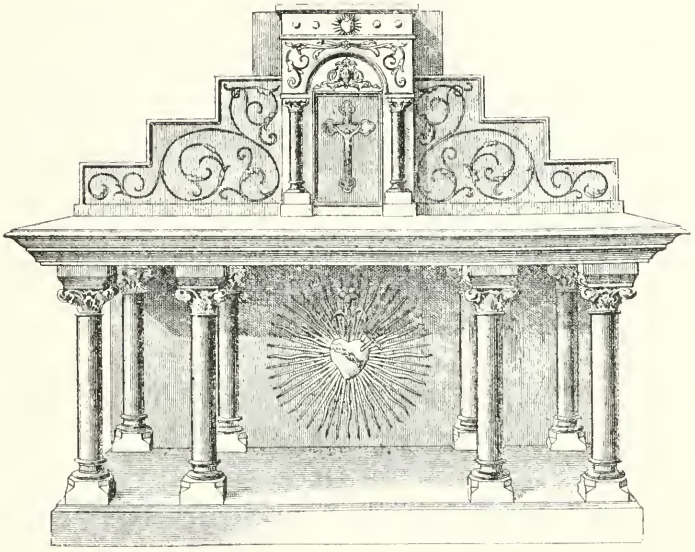
It is called a Tabernacle.

Whence the name Tabernacle?

From the Latin word *taberna* (hut or inn).

What is the object of the Tabernacle?

To guard and hold the consecrated Hosts contained in their sacred repositories, such as ciborium, pyx or luna for the Ostensorium, Benediction, Viaticum and Communion of the faithful.



ALTAR AND TABERNACLE

May then the Blessed Eucharist be kept in every Tabernacle?

No. Only (1) in that of every cathedral and parish church.

(2) In chapels of religious communities whose members take solemn vows.

(3) By special Apostolic and Episcopal permission in other churches, oratories, public and private chapels. In the United States the faculties of the bishop fix the limits of this permission and the frequency of the Mass celebration as a condition for its enjoyment.

Is it allowable to keep the Sacred Host in more than one Tabernacle in the same church?

It is to be kept on one altar and in one tabernacle only in each church. This is to be, ordinarily, the tabernacle on the high altar in parish and other churches. It may be temporarily transferred to another altar for Communion and Benediction, and during the months of May and June for the convenience of May and June devotions. In cathedrals and very large parish churches, it may be permanently placed in side chapels so as not to interfere with pontifical and other solemn ceremonies.

How would it interfere with these ceremonies?

Such ceremonies at best are very complicated. Facility and simplicity of movement is most desirable. In the absence of the Blessed Sacrament a mere inclination of the head is sufficient recognition of the crucifix as the officiating ministers move to and fro. If the Blessed Sacrament is in the tabernacle the reverence must assume a genuflexion, and movement would be restrained more or less out of deference to the presence of God on the altar.

Has the Sacred Host been always kept in a Tabernacle in a church or chapel?

Not always, because the tabernacle with which we are familiar is comparatively a modern construction.

How was the Sacred Host Reserved in Primitive Times?

"Because," according to St. Cyprian, "the Holy Eucharist is a food unto salvation," there has always prevailed the custom of reserving the Blessed Sacrament for the sick and well in some form. In the time of persecution, the first christains kept the Eucharist at home and gave Communion to themselves. According to a Lapide, Mary, Queen of Scots, was vouchsafed this same privilege during her long prison life. It was also sent from bishop to bishop as a sign of Christian comity. It was also carried by lay persons as a protection against danger, a custom which must have continued well into the Middle ages, as St. Thomas a Becket carried the Eucharist with him when he went to meet Henry II, and by permission of the Papal Legate, St. Louis was similarly privileged on his Crusades. Not only was the Host given the dead, but it was also buried with the dead, as in the case of St. Benedict and St. Basil. The pen was sometimes dipped in the Consecrated wine in subscribing decrees of Councils, and in the instance of Pope Theodore when he condemned the heresiarch, Pyrrhus. When Pope Urban II dedicated the abbey church of Marmoutier, he deposited three portions of the Host in the altar and sealed them with cement. All these abnormal uses of the Blessed Sacrament have long since been abrogated by Papal and conciliar decrees.

What is the Oldest Form of a Place for Reserving the Blessed Sacrament?

In a chamber at the side of the church corresponding to our Sacristy, and called therefrom, *Thalamus* (chamber or inner-room). Later it was kept in an ambry set up in a corner of the church, or on a column, such as we now have for the holy oils. The oldest tabernacle had the form of a detached tower, placed in a side chapel or near the gospel side of the high altar. Constantine gave one of gold and jewels to St. Peter's, Rome, and Innocent I and Hilary I also gave tower-tabernacles to St. John Lateran and the church of St. Gervase and Protase of the same city. This tower form was subsequently succeeded by tabernacles in the shape of a covered cup, a small box, and a dove suspended above or behind the altar. This latter tabernacle may yet be seen in France and Spain. As a rule, the place of the Eucharistic reservation is accessible in every church for purposes of prayer and worship. In the cathedral of Terceira, one of the Azores, the Host is, however, kept in a tabernacle of solid silver in a deeply recessed chapel, the entrance to which is closed by locked doors.

What is the explanation of this form of Reservation as compared with more modern methods?

The solution is to be sought in the gradual

development of a specific devotional feeling toward the Blessed Sacrament which culminated in these later days in the union of altar and tabernacle, sacrifice and sacrament, which in primitive times and many centuries after were entirely distinct from one another.

In the early and Middle ages the idea connected with the reservation of the Blessed Sacrament was not, as now, that of worship, but of viaticum. Devotion to the Real Presence then found its full response in the sacrifice of the altar. The Divine Victim was adored as truly present, but present to be sacrificed. In the tabernacle, as it then was, the precious remnants of the sacrifice were reserved for the sick unable to be present. To provide for other communicants, who, at most, approached the altar four or five times a year and on certain great festivals, the parish priests, knowing the number of communicants, consecrated the required number of Particles in the Mass.

After the Reformation and toward the end of the sixteenth century, the Church encouraged frequent Communion as an antidote to the attacks of heresy and as nourishing faith and fervor. This practice of frequent communion at uncertain times emphasized the inconvenience of a tabernacle separate from the altar, and led to the adoption of a receptacle immediately upon the altar itself in order that sufficient Hosts might be at hand to give to the faithful.

In the Middle Ages how was the Host reserved?

Before the construction of the tabernacle, as we know it, the following were the methods of reservation:

(1) On the Gospel side of the altar, rarely on that of the Epistle, and sometimes on the east wall of the sanctuary behind the altar, a small cupboard or recess, closed with strong doors or an iron grille, called Ambry (*armarium* or *armariolum*—the chest in a Roman house for food, clothing, money, etc.)

(2) A pyx hung by chains or silken cords from the altar canopy covering the altar of large churches, or from a roof beam in smaller ones, having its own little cone-shaped canopy of silk or cloth of gold usually surmounted by a crown of gold or silver, and sometimes a triple crown. This manner of reservation had very probably a Byzantine origin introduced into France and Spain in the sixth or seventh centuries, and afterwards into England, although Italy never favored it.

(3) *Sacramenthausen* in Germany (Sacrament house), also in Scotland of a simpler form, was an elaborated detached structure standing near the wall, rising high, with pinnacles and crockets and roof like a church tower adorned with figures of angels and saints and emblems of the Blessed Sacrament and of the Passion.

(4) Under the altar. Thus the statutes of Liege in 1287 directed that "the Lord's Body should be zealously guarded under lock and key, either in some becoming place beneath the altar, or in the "*Armarium*"—or wall ambry. In Notre Dame, Paris, the Host with the vestments was placed in a cupboard, called the *conditoire*, under a small altar behind the high altar.

(5) In some parts of France the Blessed Sacrament was kept in a small portable casket, which was placed on the altar during Mass and then removed. This practice never received Episcopal approval and the safer ambry was recommended.

(6) With the dawn of the Reformation and the outbreak of violence directed against the altar and receptacles of the Sacred Host as vestiges of an idolatrous age, more secure methods were introduced for the custody of the Blessed Sacrament. As forecasting the coming day, the Provincial Synods of Canterbury (1280-81) under Archbishop Peckham, direct that "a tabernacle be constructed in each parish church with lock and key," (*cum clausura*), and the Synod of Exeter (1287) prescribes for each parish church "an immovable stone receptacle for the Sacrament," (*Sacramentarium lapideum et immobile*), whilst the Council of Lateran (1215) fixed the norm of care by decreeing that the Blessed Sacrament was always to be kept under lock and key for fear of sacrilege. The unsafety and inconvenience of the suspended

pyx, and the dampness of the recessed ambry begot in time the ornate, isolated Sacrament House, which was eventually supplanted by the modern tabernacle as an altar adjunct, because of the awakened desire of the people for more frequent Communion.

What is the position of the Modern Tabernacle?

It should be firmly and permanently fixed to the base of the altar, to the rear, and flanked with the altar steps (for candlesticks). It should be at least 2 feet 3½ inches from the front edge of the altar to give sufficient space to the corporal and the chalice and ciborium in the sacrifice of the Mass. It should not be so far removed from the front as to demand a special step for the priest when he wishes to take out the Blessed Sacrament.

What is the material of the Tabernacle?

Precious metal, marble or wood, always more or less decorated. When constructed of metal or marble it must have a lining of wood to prevent dampness.

What is its form?

The form is optional. It may therefore be eight or six-sided, square or round, and of any form of architecture to suit the altar or church. The size will depend upon its needs and the pro-

portions of altar and church. Although the rubrics are silent on the *revolving* tabernacle, yet it does not seem to conform to liturgical propriety and it has never been tolerated in Rome. The same is true of the bi-lateral or double compartmented–tabernacle, one of which serves the ordinary uses of a tabernacle, and the other is furnished with a revolving contrivance for the carriage of the ostensorium at the time of Exposition.

What of the decorations of the Tabernacle?

Only the altar crucifix is allowed, and this with limitations, to stand on the tabernacle. Not only is it forbidden to place reliquaries, statues, pictures, flowers, etc. on the tabernacle, but also in front of the tabernacle door to conceal the door thereof.

The inside of the tabernacle should have over the wooden lining a covering of cloth of gold, white silk, or linen. To exclude dust, an inside curtain of white silk in the door space is recommended, though not prescribed. A corporal is spread over the bottom. Only the Blessed Sacrament and the sacred vessels containing it, or not as yet purified, can be placed in it. It is to be securely fastened with lock and key. There should be two keys of silver, or of iron gilded or silvered. These are never to be left in the taber-

nacle door, nor in any open place, but, whether of church or chapel tabernacle, the key is to be always under the personal custody of the priest. When the Blessed Sacrament is removed, the tabernacle door should be left ajar and the light extinguished lest the people be led into error concerning the Real Presence.

Should the Tabernacle be Blessed?

Its blessing is not mandatory, as the blessing of the ritual seems rather intended for the ciborium and pyx. It is, however, commendable to bless it with the same form, which may be done by any priest who has the requisite faculty.

What are the Tabernacle Adjuncts or Appurtenances?

Three. The Canopy, Tabernacle Lamp and Throne of Exposition or Thabor.

What is the Canopy?

It is that tent-like mantle made of precious material, like silk, brocade, cloth of gold, etc., which is sometimes used to cover the tabernacle, and, dividing in the front shows the tabernacle door. It is not in general use, nor is it of obligation.

What is the Tabernacle Lamp?

SANCTUARY LAMP

It is the lamp which must continually burn, night and day, before the tabernacle in honor of the Blessed Sacrament whilst it is there present. It may hang either by a chain from the ceiling in front of the tabernacle, or from brackets on the side, if these brackets are in the sanctuary and not behind the tabernacle. The Ceremonial of bishops recommends that if there be more than one lamp, the number should be uneven, like three or five.

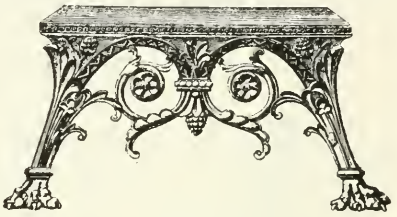
What Kind of Oil must be Burned in these Lamps?

Olive oil is prescribed. Oil containing between 60 and 65 per cent of pure olive oil is supposed to be legitimate. Where olive oil is not procurable the bishops may allow other oils, as far as possible, vegetable, and also beeswax, in the same proportion as the rubrics prescribe for the candles at Mass. Where neither olive oil nor vegetable oil can be procured, the bishop, according to the opinion of theologians, would be justified in per-

mitting the use of kerosene. Gas and electricity are forbidden as substitutes for oil and candles.

What is a Throne of Exposition or Thabor?

An ornamental elevation usually of metal, on which the Blessed Sacrament is placed when exposed in the ostensorium. There is no need of a Thabor when the altar has a canopy over its tabernacle, where the Exposition is made. The Thabor should have a canopy under which the ostensorium is placed. (Decree of April 23, 1875, S. R. C.) Hence the ordinary Thabors constructed without canopies are unrubrical. Its use should be reserved exclusively for the Blessed Sacrament.



THABOR

CHAPTER XXII.

PRIVILEGED ALTAR.

What is a Privileged Altar?

An altar to which is attached a plenary indulgence applicable to the souls in Purgatory.

Who has the Authority to enrich an Altar with this Privilege?

Primarily, the Holy See. Secondarily, with us the bishops exercising a power delegated to them by the Holy See have, ordinarily, the power of granting a local privileged altar to any church or chapel where parochial functions are performed.

To whom does this privilege apply?

To every priest, secular or religious, who lawfully says Mass according to the rubrics on the aforementioned altar.

Is this Episcopal Power limited by any condition?

It cannot be exercised except in a church or chapel where there is no other altar of the same kind.

How is this condition interpreted?

It is understood as designating an altar identically privileged for the same class of persons.

May there be more than one Privileged Altar in the same Church?

There cannot be two altars privileged in the same terms. There may be, however, one privileged altar for the deceased members of a religious society, like the Holy Family or Living Rosary, and another for the faithful departed generally, without restriction to this or that class.

Does not one Privilege nullify the other in this case?

The Sacred Congregation of Indulgences (May 21, 1742) answered in the negative, because the altars are not similarly privileged.

Is there any time limit affixed to a Privileged Altar?

Some are privileged for All Souls and the Forty Hours devotion, others for seven years, and others in perpetuity.

Can the limited privilege be interchanged for the perpetual one?

If the petitioner neglects to mention the existence of an altar already temporarily privileged, the grant of a perpetual privilege is invalid. If it is mentioned with the date of expiration, the temporary privilege is supposed to be annulled by the perpetual privilege; otherwise, two similarly privileged altars would exist in the church at the same time.

When did the custom of privileging Altars originate?

The date is uncertain. Some attribute it to St. Gregory the Great at the end of the sixth century; others, like Bellarmine and Biel, to Paschal I (817-824). This Pope built the church of St. Praxedes and as one of its chapels was said to contain the pillar of Scourging, its altar was privileged in honor of this memorial of the Passion. It is indisputable that Gregory XIII (1572-1585) did privilege the altar of St. Nicholas in the church of St. Augustine at Bergamo, and because of this, Thiers taught that the practice began with this pontiff. This statement, however, cannot be true because there is extant a decree of his predecessor, Julius II in 1552, granting the same favor, and Gregory XIII in the Indult enriching the cathedral of Narni with a privileged altar mentions that the church of St. Gregory at Rome was already in the enjoyment of the same prerogative.

How is the Privilege divided?

It is local and personal; local, when attached to a particular altar; personal, when granted to the priest himself without reference to the altar.

What is required in the Altar before it can be Privileged?

It must be a fixture, not fixed in the liturgical sense. A fixed altar is one whose slab or table

and base, always stone, are permanently united and the line of juncture annointed to signify that they together constitute the altar. A fixture means a structure of stone or wood of a permanent kind, visible in most of our churches, and commonly called the altar. Because it is a fixture, it is differentiated from a temporary altar which is erected for a particular feast, or occasion, or for a transient season of devotion.

In this case, is the Privilege given the Altar or the stone?

It is given the altar. Therefore, the privilege is not forfeited if the altar stone be removed and another inserted, or if the same stone be used on different altars.

Is the Privilege ever attached to an Altar Stone?

The altar stone is known as a portable altar. To it may be annexed the privilege by special Indult. To make the grant valid, special mention of a portable altar must be made in the petition, although not in the answer.

What is the Official Interpretation of the term "Fixture" as it affects the permanency of the Privilege?

It does not so attach that if the structure were damaged or totally destroyed, or even another

altar substituted for it, the privilege would necessarily be forfeited.

If the privilege is granted to an altar because of a special title, or as dedicated to some mystery or saint, as, for example, the Sacred Heart or Blessed Virgin or St. Aloysius, this title is recorded in the Indult and the privilege is lost when the title is changed.

If the privilege is given to an altar because it possesses a statue or a picture of special devotion mentioned in the Indult, it lapses with the destruction or removal of this possession.

If the privilege endows a high altar specifically, it is lost by any alteration which degrades the high altar to a secondary and inferior rank.

Therefore, a mere change in the altar does not necessitate a loss of the privilege. A new altar may be substituted for the old, differing from it in material, shape and dimensions; it may even have a new situs in the church and yet retain its privilege. The same tenacity of privilege holds in the case of a new church and new altar if it occupy the place of a former one. A difference of locality, or a transfer of the altar to another church, however, carries with it a forfeiture of the privilege.

What are the conditions necessary to obtain the Plenary Indulgence of a Privileged Altar?

(1) A Mass of requiem must be said when

permitted by the rubrics. When not allowed, the Mass of the day will suffice.

(2) The indulgence and the application of the Mass being identical, the indulgence must be given to the soul for whom the Mass is offered.

(3) The indulgence and Mass must be applied to one soul only, even on the feast of All Souls.

(4) Other indulgences, *e. g.* a plenary by his Communion, obtained by the celebrant on a privileged altar, are his personal asset to be applied where he listeth.

(5) These other indulgences, even plenary, cannot be substituted for the failure to obtain the indulgence of the privileged altar.

What is the Special Fruit of a Mass on a Privileged Altar?

A plenary indulgence applicable to a soul in Purgatory.

What is a Plenary Indulgence?

The liquidation of all the temporal debt due God's justice because of our sins, or the remission of all the temporary punishment due our sins after their forgiveness.

Who declares an Indulgence?

The Holy See for the whole Church, unrestrictedly, and cardinals, apostolic nuntios, arch-

bishops and bishops within their respective jurisdictions, restrictedly.

Whence is the fruitfulness of an Indulgence derived?

From the "Treasury of the Church," by which is meant the infinite deposit or collection of the merits of Christ, the Blessed Virgin and saints, which suffice to satisfy for all guilt and penalty. The redemptive efficacy of Christ's life and death and the penitential value of the works of the saints, which exceeded their own needs, contribute the inexhaustible resources of the Church treasury wherein are coined indulgences and from which, they, as an all-sufficient medium of payment and absolution from temporal penalties, are derived.

Can an Indulgence remit sin?

An indulgence can neither be a license to commit sin, nor a forgiveness of it. Neither does it touch the guilt of sin, nor the eternal penalty due a mortal sin. Where they are promulgated as implying a forgiveness of sins and their penalty, they are either spurious, or the term "sins" must be taken for the temporal punishment incurred by the sin. An unforgiven sin is a hindrance to an indulgence.

How is the term derived?

From an old Latin court word "*Indulgentia,*" which juridically meant pardon or amnesty.

What are the conditions to gain an Indulgence?

(1) For the living:

(*a*) That the seeker of the indulgence must be a subject of the authority granting it.

(b) That he ought to be in a state of grace, at least when he executes the last condition prescribed for its gaining.

(*c*) That he must have an intention of winning the indulgence.

(*d*) That he must perform all the conditions of prayers, alms, visits, etc., ordered by the Church.

(2) For the dead:

(*a*) The definite announcement of such an indulgence by the Holy See, which reserves to itself all such indulgences.

(*b*) At least an habitual intention of applying these to the dead.

(*c*) Whether a state of grace is required in one who seeks an indulgence for the dead has never been decided. It is almost certain, however, that the indulgence of a privileged altar, whether local or personal, is gained by a celebrant who is not in the state of grace.

Is this Plenary Indulgence of a Privileged Altar infallibly obtained?

It is when all the conditions are observed.

When is it Plenary?

It is plenary only as it is gained by the celebration of the Mass.

Is the Indulgence Plenary in its application?

It is not necessarily plenary in its application.

Does the Soul limit its Efficacy?

The soul cannot, because it is confirmed in grace and has no affection for even venial sin.

Does the Church limit it?

Neither in will nor in resources does the Church limit it.

Does the Celebrant limit it?

The celebrant complies with all the conditions and, therefore, does not limit it.

How explain the uncertainty in the measure of the application of the Indulgence?

It arises from two causes:

(1) The dead are entirely in God's hands, having gone from the jurisdiction of the Church, though not beyond the magic circle of the Communion of saints or the reach of prayers and Masses.

(2) In the absence of all special revelation, and such is not to be expected, we know nothing of the burden of debt which a departing soul staggers under as it approaches the other world,

nor how often God's grace has been unheeded and His mercy abused. We know nothing of the decrees of God's justice as to their severity or duration in the purging and disciplining of such a soul.

How is the Indulgence applied?

It is offered to God by the Church as a plenary indulgence and its acceptance as such is besought, but because we are ignorant of God's designs and purposes in the case of every soul, and all deliverance and refreshment must conform to the laws of His justice, we cannot, therefore, be absolutely sure in what measure God accepts our tender of a plenary indulgence. All depends on the good pleasure of God.

What is this mode of application called?

It is called "after the manner of a suffrage."

What does "Suffrage" mean?

Here it signifies according to the medieval Latinists, alms, aid, or payment.

How is the personal privilege of a privileged Altar obtained?

By petition to Rome, and, *ipso facto*, by virtue of a religious title and a form of religious heroism.

Who enjoy the personal privilege by the second method?

The priests of the Minor Conventuals of St. Francis when, according to the constitutions of their Order, they offer Mass for a deceased Pope, cardinal protector, king, superiors, associates and their parents. The personal privilege of a privileged altar every day is also, *ipso facto*, shared by a priest who has made the heroic act, *i. e.* resolved to offer by the hands of the Blessed Virgin all the expiatory merits of his good works, and shall say, when allowed, his Masses for the dead and use black vestments.

Is there any other form of privileged Altar?

There is the Gregorian altar, and altars with a similar privilege variously erected by permission of the Pope and called Gregorian altars *ad instar*, or similar to.

What is the type of the Gregorian Altar?

It is an altar in the church of St. Gregory on the Coelian hill, Rome, which according to tradition is so exceptionally privileged that a Mass celebrated on it will surely liberate the soul from Purgatory for whom offered. This confidence is even declared "pious and approved" by the Sacred Congregation of Indulgences (March 15, 1884).

The same Congregation also approved of thirty Masses to be said on consecutive days on this altar after the example of St. Gregory, with the almost certain hope that they, through the intercession

of the saint, would issue in eternal rest for the soul. Whilst mention of the Masses is found in his Dialogues, the certain efficacy of the Masses has never been decided by the Church and is more a pious belief than an authorized doctrine.

Bibliography: American Eccles. Review, March, 1889; Irish Eccles. Record, 1881, p. 362; Waplehorst, 4th. Ed. Benzigers, 1892, no. 35; Noldin, S. J., Theologia Moralis, 1904; Catholic Dictionary (Addis & Arnold) 1884, p. 440; Genicot, S. J., Theologia Moralis, 1900, vol. II.

CHAPTER XXIII.

ALTAR CLOTHS, ANTEPENDIUM, CERE-CLOTH, VESPERAL.

How many Altar Cloths are there?

Strictly speaking the term applies only to the triple cloth covering the table of the altar. There are besides, the antependium, the cere-cloth or chrismal, the vesperal, and, until the eleventh century, the corporal, which prior to that date covered the entire table of the altar above the triple covering, and since then has been gradually shrinking into the proportions it has now.

What is the material of the Triple Altar Cloth?

It must be made of linen or hemp. No other material is allowed, even though it may equal or surpass the linen for whiteness, cleanliness and firmness. (Decree of May 15, 1819).

Do they require a blessing?

They must be blessed by the bishop or one having the necessary power. In the United States this power is granted by bishops to priests in general. Mass may be offered licitly only on an altar which is covered with three altar cloths already blessed.

What is the number of these cloths and their dimensions?

They must be three. The two lower cloths must cover the entire table of the altar, whether it be a portable or consecrated fixed altar. They need not however be distinct pieces. One cloth turned back on itself and made to cover the altar twice, from the Epistle to the Gospel end, will suffice. The top cloth must be single and reach to the foot of the altar on both ends. The front edge overlapping the altar, and the two extremities may be ornamented with lace or embroidery in colors.

Why are three cloths appointed?

In honor of the Most Blessed Trinity, according to Gavantus.

When is the earliest mention of them?

In the fourth century, at which time they were not spread on the altar until after the exclusion of the catechumens, or before the Offertory of the Mass.

What is the real and symbolic significancy of these Altar Cloths?

Their real use is to secure the cleanliness of the altar and to absorb the Sacred Species, if by any accident the chalice were overturned. Symbolically, as the altar represents Christ, they are a figure of the faithful christians by whom the

Lord is surrounded, as if by precious garments. They also typify the linen wrappings in which the body of Christ was enveloped in the tomb, and the material hemp out of which they are woven bespeaks the purity and piety of the devout attendants at the sacrifice. The ceremony of Holy Thursday, when the altar is stripped of its coverings and ornaments, suggests also that those linens represent the garments of the Saviour of which He was denuded in His Passion.

§ 1.—ANTEPENDIUM.

What is the Antependium or Pallium?

The antependium is an appendage which covers the entire front of the altar, from the lower part of the table to the platform, and from the Gospel corner to that of the Epistle. If the altar is so placed that its back can be seen by the people, it should likewise be covered by an antependium.

What is the Material of the Antependium?

The material is not prescribed by the rubrics. It is usually made of the same material as the sacred vestments. The Ceremonial of bishops recommends that for the solemn festivals more precious and elaborate antependia be used—of gold and silver cloth, embroidered silk, etc.

What is the Color of the Antependium?

The Missal directs that, so far as possible, the

antependium should correspond in color with the feast or office of the day. The exceptions are: when the Blessed Sacrament is publicly exposed the antependium must be white, whatever may be the color of the vestments; in a solemn or chanted requiem Mass at an altar, in the tabernacle of which the Blessed Sacrament is reserved, a violet instead of a black antependium must be used.

What is the Liturgical Ornamentation of an Antependium?

Pictures of Christ or some facts in His life; emblems of the Blessed Sacrament such as a pelican, chalice, host and lamb; representations of the saint in whose honor the church and altar are dedicated to God, and emblems referring to such saint. A skull, cross-bones, etc. are barred from portraiture on a black antependium. The same prohibition in reference to antipendia of other colors applies to anatomical representations of the Sacred Heart of our Lord and of the Mater Dolorosa, apart from the person of Christ and His Blessed Mother.

How is the Antependium attached to the Altar?

By hooks or buttons inserted under the table of the altar, or it may be pinned to one of the lower altar cloths. It is also sometimes stretched on a light wooden frame and fitted tightly under the altar table. To protect it from injury, a wooden or

metal guard about three inches wide is placed at its lower extremity, resting on the platform of the altar.

Is the use of an Antependium always necessary?

Assuming that the antependium is intended as an ornament, if the altar is of stone, marble or decorated wood and the table supported by columns more or less artistic, the ornamental character of the altar is already secured and the antependium may be dispensed with. Nevertheless, on solemn festivals, and in the Advent and Lent the appropriate antependium would be a fitting adjunct of the services.

Must the Antependium be blessed?

There is no blessing prescribed for the antependium.

§ 2.—THE CERE-CLOTH.

How does the Cere-Cloth derive its name?

From *cera* (wax) because it is waxed on one side.

Is it known by any other name?

It is also called a chrismal, because it covers and protects an altar anointed by holy chrism.

What is its use?

It is used to cover the table of a consecrated, fixed altar by turning the waxed side toward it in such manner that it shall be completely covered by it.

Why is it thus employed?

Its purpose is to prevent the altar cloths from being stained by the sacred oils used in the consecration, and to intercept the humidity or dampness which may form on the cold surface of the stone table of the altar. It is therefore placed under the altar cloths and next to the altar. Whilst it is an auxiliary to the triple altar cloth, it is never to be substituted for one of the three necessary coverings of the altar.

What is its material?

It must be a white linen cloth reinforced by a covering of melted wax on one side.

Is it ever removed?

It is to remain the permanent shield on the altar against oil stain and dampness, and although it may be removed temporarily at the stripping of the altar on Holy Thursday and whenever the altar is washed, it must be replaced again under the three altar cloths and upon the altar table with its waxed surface next to the table.

Is it ever blessed?

The chrismal is not blessed.

§ 3.—ALTAR COVER.

What is the Liturgical name of this Altar Cover?

It is called a vesperal.

Why is it called Vesperal?

From *Vespera* (even-tide, or evening) because it is only used after all the sacred functions are finished, and as these occupy the day hours, this extra covering is employed towards evening and during the night. The name, however, must not be too rigidly interpreted, as according to the general practice, altar services may conclude in the morning hours and be resumed again in the afternoon and night. The rule is, in the intervening time between these functions, the altar is to be protected by the vesperal.

Why is the Vesperal used?

To save the altar cloth from stain and soil.

What is its Material?

Linen, silk, wool, satin, velvet or velveteen.

What are its Size and Color?

It should be wider and longer than the altar to secure ample protection for the altar linens. The color is entirely optional. St. Charles Borromeo, however, expressed a preference for green. The front edge and extremities may be embroidered, or ornamented with fringes. It is not blessed. When the altar is in use for some sacred function, the vesperal must be entirely withdrawn and not merely folded back on the altar. (Decree, June 2, 1883).

CHAPTER XXIV.

THE CHALICE AND PATEN.

What is the Chalice?

The chalice is the Eucharistic cup in which the wine is consecrated in the Mass. In primitive times it was also the communion cup from which the laity received the Most Precious Blood when Communion under both species was allowed.

By what Name is it known in Romantic Poetry?

The Holy Grail.

How is the name derived?

From *Sang real* (real, royal, true blood).

Specifically, what is meant by the Holy Grail?

Either the Most Precious Blood of Christ collected at the Crucifixion and preserved in an emerald cup, or the cup used at the Last Supper and alleged to have been brought to England by Joseph of Aramathea. With a delicate consistency does christian tradition entrust the Holy Grail to the custody of Joseph of Aramathea, for it was he who "buying fine linen wrapped Him up in it and laid Him in a new sepulchre, wherein never yet any man had been laid."

In the Middle Ages where was the Holy Grail much sought for?

In the fantastic, weird mountain range of Monserrat in Spain.

Is it claimed now as the possession of any place or Church?

The church of St. Lorenzo in Genoa, and Valentia in Spain claim its possession.

What is the Value of these Claims and the whole Episode of the Holy Grail?

Genoa and Valentia very probably possess very ancient chalices, but the "quest of the Holy Grail" is a pious romance, and any alleged title to its possession historically defective.

Is the Material of the Chalice of the Last Supper known?

It is not known with certainty. Tradition is divided between crystal and glass, agate and silver. Its shape was that of an amphora or goblet, or loving cup with handles on both sides, and its capacity that of a sextary, or about one pint and a half.

What was the Material of Ancient Chalices?

Gold, silver, onyx, sardonyx, chrysolite, marble, stone, glass, wood, horn, ivory and pewter. The witticism of St. Boniface, Bishop and Martyr: "Formerly golden priests used wooden chalices;

now wooden priests use gold chalices," has also an historical value as indicating the usage. Gasparri, however, (De Sanct. Eucharistia, p. 79) ventures a doubt whether wooden, marble and horn chalices were ever legitimate and suggests their use was always an abuse and only sporadic. Cardinal Bona cites certain councils in which the use of these chalices is severely censured. The testimony of relics and frescoes confirms the opinion that glass chalices were often in use in the catacombs.

How many kinds of Chalices were in vogue in the Ancient Church?

Three—Offertorial, Ministerial and Baptismal. The Offertorial chalice was the Mass-chalice used only by the celebrant in which the wine was consecrated. It had also its own paten, both very much larger than in a later day.

The Ministerial chalice was employed in dispensing the Precious Blood to lay communicants. It was called *scyphus* (cup) and had a paten of its own and a double handle like a loving cup. It was the deacon's duty to care for it and give Communion from it. The custom of administering Holy Communion under both species necessitated for these chalices unusual dimensions. When the number of communicants was very great, the priest used the large ministerial chalice in the Mass, and mingled with the Precious Blood ordinary wine in small proportions that the supply

might not run short. In the act of Consecrating he never, however, used more than one chalice.

The Baptismal chalice contained the milk and honey given to the newly baptized adults at the early Easter Mass. Its offering to infants according to some authors seems incredible.

How many kinds of Chalices are now in Vogue?

Only one—the Offertorial.

When did the others go into disuse?

The Baptismal chalice had but a brief existence in the early Church, and the ministerial began to wane in the twelfth century, to be wholly suppressed by the Council of Constance (1414).

Why did the Church alter her Discipline regarding Lay Communion under both Species?

To discredit and repudiate the error of Huss, Jerome of Prague, Jacobellus of Misnia and Peter of Dresden, who publicly censured the Church for having refused the people Communion under both kinds, and proclaimed the damnation of all who received only under one species.

Setting aside the impossibility of reserving the Holy Eucharist under the species of wine in certain seasons, the danger of desecration, the difficulty of a wine supply and the sanitary considerations now broached where the dual Communion is in vogue, the Church has always taught

that Christ is whole and entire under each species of bread and wine and, therefore, Communion is complete with either.

Were there any exceptions to this rule forbidding Communion under the Form of Wine?

The kings of France at their coronation and death received under both species, also the deacon and sub-deacon of a Papal High Mass, the monks at Cluny, and the deacon and sub-deacon in the monastery of St. Denis on special days.

What is the proper material of the Modern Chalice according to present Church requirements?

The general law of the rubrics requires, that, at least, the cup of the chalice be solid gold or silver, and if the latter, then its interior where it comes in contact with the Sacred Species should be gold gilt, or *inaurated.* Whilst it is desirable that the entire chalice be of the same material, there is no impropriety, nor is permission required for the use of a chalice whose stem and base are of a decent, solid and suitable, though inferior quality.

What are the exceptions to the above custom?

For reasons, the Church allows the use of chalices made of:

(*a*) *Stannum* (not tin, but an alloy of silver

and lead) because impervious to rust, providing the interior of their cups be gold-gilt.

(*b*) White metal, with cups *ungilt* inside, (decree of June 6, 1847,) at the prayer of the missionaries in the East Indies, China and adjacent kingdoms.

(*c*) Aluminum, combined with other metals (decree of December 6, 1866) provided the cups outside be silver-gilt, or electroplated, and inside, gold-gilt. This decree is omitted from the recent collection published in 1900, and so its sanction vanishes. In 1866 the Congregation of Rites forbade the consecration of all chalices not conforming to approved regulations.

What are the Reasons for These Exceptions?

Poverty, necessity, as in an era of persecution, and a difficulty of procuring the more precious metals. With their disappearance, chalices of the approved metals must be used.

Poverty Compelling, is a formal Permission required for the Use of a Stannum (Silver and Lead) Chalice?

Gasparri answers in the negative.

How are Chalices divided as to their Shape?

Into three classes: Gothic, Roman and Renaissance.

ROMAN CHALICE RENAISSANCE CHALICE GOTHIC CHALICE

The Gothic chalice has a cup fashioned in form like a tulip, and sometimes oval like the larger half of an egg. Its handle is longer than in the Roman chalice, with sharp corners which are also introduced into the moulding of the knob and foot, having ordinarily six and eight sides.

The Roman chalice is constructed on perfectly circular lines in the shape of cup and foot, whilst the handle generally consists of a short stem whose centre forms a round knob.

The Renaissance chalice is a more or less graceful blending of the Gothic and Roman. These three forms of chalices are permissible.

The most practical chalice is that in which the cup gradually widens towards the lip, without ending in an abrupt edge. This is the defect of the Gothic chalice of medieval pattern, and the large

surface over which the contents are distributed when brought towards the rim, as the chalice is turned, exposes to great danger of spilling. Likewise, if the cup be narrow, as in many Roman chalices, it will be found that some drops of the ablutions still remain at the bottom which have not been touched or absorbed by the purificator. The knob should be smooth and round and not too large, as the celebrant must hold the chalice at the Elevation and Communion between the index and middle fingers, and the sharp corners of the Gothic patterns give pain when the chalice has to be lifted in that position. Safety also demands that the foot of the chalice be broad and heavy to preclude the danger of overturning. Although not required by the rubrics, it is desirable to have a cross engraved or set upon the foot of the chalice to align the side at which the Sacred Species is consumed by the celebrant, in order that the ablutions may be taken from the same part.

Family coats-of-arms and inscriptions of a personal character cannot be placed on the outer surface of chalices, but may be engraved at the bottom.

How many parts are there to a Chalice?

The rubrics refer to three parts: cup (*cuppa*); the handle (*nodus*); and the foot (*pes*).

What formerly in general and now with limitations are the accompaniments of the Chalice?

The *fistula* (reed, tube) and the *cochlear* (spoon). The first was a small tube or hollow reed of gold, silver, glass or ivory through which the Precious Blood was communicated to the people from the large ministerial chalice. When that custom disappeared, it entered the sanctuary and began to be used by the assisting bishop and the sacred ministers. St. Paul's, London, had in 1295, two reeds of silver-gilt. Bishop Leofric of Exeter donated a "silfren pipe" to its cathedral, and as late as 1200 the cathedral of Pavia had reeds of glass. Within a recent date the silver tube was used in the monastery of Cluny and St. Denis, Paris, on Sundays and Holydays by the celebrant and his assistants. It is said the custom still continues by special Papal indult in the monastery of St. Denis, near Paris, among the Benedictines of St. Maur. With this exception, the practice has entirely vanished, except further in a solemn Mass offered by the Pope, when he receives the contents of the chalice through a reed of gold. His deacon receives in the same manner, but the sub-deacon directly from the chalice. In some instances, these reeds were attached to the chalice, and for purifying them a long golden needle was employed after they had first been rinsed with wine and water.

The second instrument is a small gold or silver spoon to measure the water taken from the cruet and mixed with the wine at the Offertory of the

Mass. Its purpose is the avoidance of an excessive admixture of water. Its use is legitimate, though not obligatory. It is very commonly seen in Spain.

The holy fan (*Sacrum Flabellum*) was in use until the sixteenth century, made of gold, silver, parchment and ostrich feathers, furnished with a long ivory handle. It was one of the sacred instruments entrusted to a deacon at his ordination. It was the duty of one or two deacons to stand at one or both sides of the celebrant, and by the waving of this fan, from the Offertory to the end of Communion, drive away flies and other troublesome insects from the priest and the sacred oblation. It is yet a sacred auxiliary in the Mass of the Eastern Church.

The strainer (*colum*) was shaped like a large spoon, made of silver and perforated with a great number of small holes through which the wine was poured into the chalice and thus filtered from all impurities.

The comb (*pecten*) was another liturgical implement made of gold, silver and ivory and used for the purpose of keeping the celebrant's hair in order during the service. The bishop's hair was arranged by the deacon and sub-deacon when he donned his sandals. When the celebrant arose and doffed his cap the assistant combed his hair. It is still in evidence in the Eastern Church where the priests wear a full beard after the manner of the patriarchs.

Must Chalices be Consecrated before use in the Mass?

From time immemorial, the custom prevailed that chalices must be consecrated with appropriate prayer and unction before their use in the Mass is lawful.

Will not a bona fide Consecration of the Wine in an Unblest and Unannointed Chalice Consecrate it?

An unconsecrated chalice used even knowingly by the Pope at his Mass is *ipso facto* consecrated. Chalices are frequently given the Papal sacristan to be blest in this way.

In every other instance, a Mass said with an unblest chalice does not bless it, nor supersede its formal consecration, although the efficacy of the Papal Mass under similar circumstances has led many liturgists astray as if the Mass were always all-sufficient.

The Sacred Congregation has, however, often decided that a chalice consecrated by a person unlawfully delegated should not be reconsecrated if Mass with it has followed after. If the error is discovered before the Mass its reconsecration is indispensable, unless grave reasons stand in the way, such as scandal for those who witnessed the first consecration, etc.

If a bishop or one having the faculty of consecrating within the limits of a diocese or congre-

gation exceed those limits, the consecration, though the act was illicit, is valid and not to be repeated.

Who has the power of Consecrating a Chalice?

(*a*) Bishops in their own dioceses and other bishops at their request.

(*b*) Abbots in and for their own monasteries only by special Papal permission.

(*c*) Priests only by indult of the Holy See.

The privilege of wearing Episcopal insignia does not include a faculty of consecrating the chalice.

Bishops may share with priests the faculty of blessing the sacred vessels which need no unction, but the annointed and chrismed vessels belong exclusively to them.

How does a Chalice lose its Consecration?

(*a*) When the slightest break appears in the cup near the bottom. It is otherwise if the fracture is trivial and near the upper edge, permitting the contents to be consecrated without spilling.

(*b*) When a very noticeable break appears in any part, making it unbecoming to use it.

(*c*) When the cup is wrenched from the stem, making the intervention of a worker in metals necessary for their juncture.

(*d*) If the different parts are held together by a rod and nut under the base, the breakage of

this rod, or its detaching from the cup would make a reconsecration of the chalice, perhaps, necessary.

(*e*) When it is regilt. A chalice does not lose its consecration by the wearing of the gilt, for the reason that the entire chalice is consecrated. It is however unfitted for its special use of consecrating in it, since the rubric requires that it be gilt on the inside. After being regilt, the celebration of Mass with this chalice will not supplant the need of its special consecration.

(*f*) When it is employed by heretics for any profane use, *e. g.*, for a drinking cup at table.

The custom of *desecrating* a chalice or other vessel by a blow from the hand, or some instrument before giving it to an electro-plater for regilding is positively forbidden. (Decree of S. C. R. April 23, 1822.)

Who may Touch the Chalice?

Ordinarily, and apart from special necessity, the chalice, if consecrated, may not be handled by any but clerics in major or minor orders.

In some localities even minor orders will not confer the privilege. If it contains the Precious Blood, it cannot be touched under pain of mortal sin by any person, even with a cloth or gloves, except priests and deacons. The Sacred Congregation of Rites permits the sub-deacon to carry the chalice, though not purified, from the altar to

the credence table at the first and second Mass of Christmas.

Permission for lay persons to touch the sacred vessels must be obtained from the bishop, which faculty is usually granted through pastors and religious communities.

The custom in vogue in some places of allowing the people to kiss the consecrated paten is an abuse.

CHALICE AND PATEN

What is the Paten or Patin?

A small metal dish shaped like a saucer, covering the chalice, on which the bread to be consecrated in the Mass is placed at the Offertory, and which shares with the corporal the privilege of carrying the Sacred Host.

How is the name derived?

From the Latin *patina* and the French *patene* (a shallow dish). The Greeks call it *discon* (dish or tray).

Was the Paten used by Our Lord at the Last Supper?

The New Testament is silent as to its use and, therefore, it is uncertain. The records prove, however, that it was introduced into the Mass service at a very early period, The primitive paten was much larger than the modern.

Why was the Paten larger in the Ancient Church?

Because it was the substitute for our ciborium and had to carry the very large Host or loaf broken up into particles for the Communion of the people. The word particle is still used, although no longer broken. The Liber Pontificalis mentions some that weighed twenty-five or thirty pounds.

Why does the Sub-deacon in a Solemn High Mass hold the Paten Elevated?

Because of its magnitude it could not remain on the altar, and it was not decorous to place it on the credence table or in the sacristy. The Roman ritual, therefore, consigned it to the sub-deacon to hold aloft as a signal of approaching Holy Communion and the need of preparation. The Church follows the same practice now, although by no means warranted by the abridged size of the Paten. This ceremony is wanting in a requiem Mass because until very lately Communion was not given, and, therefore, the large Paten was not used.

Why is the Paten enveloped in the Veil when so Elevated?

Because the Old Law forbade Levites to touch the sacred vessels or bear them about uncovered.

What is the material of the Paten?

The same as that of the cup of the chalice, with exactly the same requirements as to gilding and consecration by the bishop.

How does the Paten lose its Consecration?

(*a*) When it is so broken that it becomes unfit for use, *e. g.* if the break be so large that the particles could fall through it.

(*b*) When it is so battered that it would be unbecoming to use it.

(*c*) When it is re-gilt.

CHAPTER XXV.

CIBORIUM, PYX, OSTENSORIUM, LUNULA, CUSTODIA.

CIBORIUM

What is the Ciborium?

The sacred vessel, chalice-shaped, only wider and shallower in the cup, in which the smaller Hosts are reserved and placed in the Tabernacle for the sick and the ordinary communicants.

How is its name derived?

From the Latin *cibus* (food) and therefore signifying a receptacle for food—the food of Angels.

Was the name otherwise applied?

The canopy over the High Altar was also called a ciborium, and before the introduction of the Tabernacle a chain was suspended from its ceiling to which was attached a gold or silver hollow dove or other receptacle for the reservation of the Blessed Sacrament.

What is the Material of the Ciborium?

The Roman ritual merely prescribed that it be "both solid and becoming." Copper even may enter into its composition. If made of any material other than gold the inside of its cup must be gilt. It cannot be made of wood, glass or ivory.

What are the Accompaniments of a Ciborium?

A cover, tight-fitting and surmounted by a cross, and a veil of precious texture, embroidered in gold and silver, and *white* in color.

When is this Veil used?

It envelopes the Ciborium only when the Blessed Sacrament is actually reserved in it. At all other times its use is improper. Hence after purification at Mass, or when filled with new particles and placed on the altar, it must be without its veil. Even from the Consecration to the Communion it remains uncovered. It is placed over it just before depositing it in the Tabernacle after Communion.

CIBORIUM VEIL

In places where the holy Communion is carried solemnly to the sick a smaller ciborium of the same style is used.

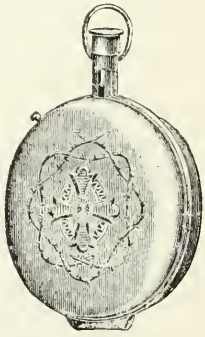
Whilst actually containing the Sacred Host, the ciborium must be kept in the Tabernacle under lock and key, and only removed to give Communion, or to purify and replenish, or renew at fixed times.

Is a Ciborium Consecrated?

It is not consecrated, but only blessed by the bishop or priest having the requisite faculties according to the formula for the blessing of a Tabernacle. It may lose its blessing like the chalice.

What is the Pyx?

A small box, in shape and size like a watch-case, in which the Blessed Sacrament is carried to the sick. When so employed, it is enclosed in a silken purse, to which a cord is attached to throw about the neck.



PYX

How is the name derived?

From the Greek and Latin *pyxis* (box), the name also given to a compass-box.

What is its material?

It may be of the same material as the ciborium, gilt in its interior, with a slight elevation in the centre.

Must it be Blessed?

It is to be blessed with the formula for the blessing of a Tabernacle. It may forfeit its blessing in the same manner as the chalice and ciborium.

What is the Ostensorium?

It is the large sacred vessel in which the Blessed Sacrament is exposed at Benediction and borne in solemn procession on certain occasions. It has a stem akin to a chalice, and in its centre an aperture in which the Lunula with the Blessed Sacrament is placed.

OSTENSORIUM

By what other names is it known?

It is also known as the Portable Tabernacle, Ciborium, Melchisedech, in Belgium, Monstrance and improperly Remonstrance.

How is the name derived?

From the Latin *monstro* (to show, exhibit).

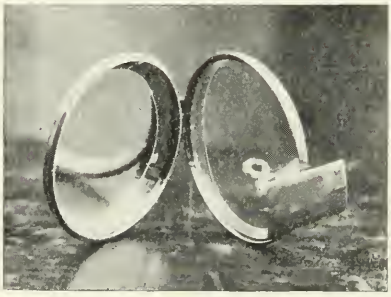
What is its origin?

It originated with the institution of the feast of Corpus Christi, (Pope Urban IV, 1264).

What is the shape of the Ostensorium?

The conventional form, in many varieties, is that of a disc with encompassing sunbeams, set upon a pedestal with surmounting cross, which is of obligation, and the hollow centre for the Lunula. In the beginning, the Monstrance was fashioned after the little towers which were the Tabernacles of the primitive church.

In some of the churches of the Cistercian Order in France, the Ostensorium takes the form of a small statue of the Blessed Virgin so constructed that the Sacred Host may be placed in its hand during Exposition.



LUNETTE

What is the Lunula or Lunette?

It is the small glass and metal enclosure, circular in form, to carry and present the Sacred Host erect in the central opening of the Ostensorium.

What is the derivative of its name?

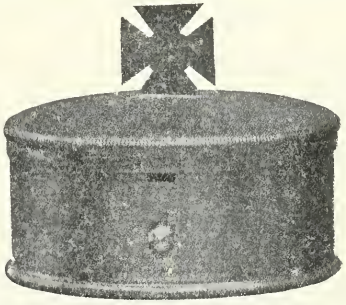
From the Latin *luna* (moon).

Relative to its Structure, what has the Church determined?

February 4, 1871, the following query was sent to the Sacred Congregation of Rites: "In exposing the Blessed Sacrament in the ostensorium is it permissible to use a lunette enclosed with circular glass sides, front and back, held in place by a silver circular band gilded on the inside, so that the Host is in actual contact with the double glass surface." By a decree in response to that query and a subsequent one of September 4, 1880, the Sacred Congregation replied that it is not becoming to so enclose the Host. Notwithstanding this prohibition the irregular lunette is still very generally manufactured and used. The legitimate lunette demands a metal back, gilt on the inside.

What is the Custodia?

It is a round, shallow vessel with close-fitting cover in which the lunette reposes whilst carrying the Sacred Host. It is required only when, without it, the Sacred Host would lie uncovered in the tabernacle. Sometimes ostensoria are constructed on such a large, weighty plan that the upper part is movable and readily separated from the cumbersome



CUSTODIA

pedestal. When this large and rare lunette containing the Host is placed in the Tabernacle, the Custodia may be dispensed with.

How is the name derived?

From the Latin *custos* and *custodia* (a guard and guardianship).

What is the material of the Ostensorium, Lunula and Custodia?

The material is not prescribed. Since, however, they are destined for a function akin to the Ciborium their material should be both "solid and becoming."

The Sacred Congregation permits the Ostensorium and Lunette to be made of copper (*cuprum*).

All these sacred vessels may be blessed jointly or singly by the formula for the blessing of a Tabernacle.

CHAPTER XXVI.

THE RESERVATION OF THE SACRED HOST.

In the Ancient Church how was the Blessed Sacrament reserved?

The usual repository was a golden dove suspended from the canopy of the altar. This custom explains the title, "*Domus Columbae*" (House of the dove) applied to the Church by the early Fathers. Verona and the British Isles used ivory receptacles of costly workmanship. A small tower was also in vogue, and in Rome as recent as 1370, in the pontificate of Gregory XI, little baskets of delicate wicker-work in allusion to the miraculous multiplication of the loaves by our Divine Lord served as tabernacles. In the early medieval period a light, kept burning night and day, before the tabernacle was of obligation.

How is the Blessed Sacrament reserved now?

In a ciborium placed in a tabernacle and covered with a silken veil. Here it is kept for the Communion of the people at Mass and to go on its errand as the Holy Viaticum for the dying. A sanctuary lamp fed with pure olive oil furnishes the required undying light in honor of the Blessed Sacrament, and to warn the people that the Real Presence is in the tabernacle. Of so weighty an obligation is this of a steadily burning light, that

St. Alphonsus does not excuse from a mortal sin the caretaker of a lamp who knowingly allows it to remain quenched one whole day, or two nights in succession.

What has the Church decreed regarding the Sanctuary Lamp?

(*a*) It must be, not behind or upon the altar, but before it, or at its side. (Decree of August 22, 1699). On the table of the altar and adjacent to it only wax candles may be burned. (Decree of May 31, 1831).

(*b*) The lamp may be suspended from a bracket on the side, or by a chain in front of the altar.

(*c*) Colored or diaphanous lamps in green, red or any other shade are permitted. (Decree of June 2, 1883).

(*d*) It may be covered with a shade. (Decree of September 16, 1865).

(*e*) The Ceremonial of bishops requires many lamps to burn before the Blessed Sacrament, which refers to some solemn feast or is only advisory and not mandatory.

What quality of Oil is to be used in the Sanctuary Lamp?

Although the Roman ritual does not prescribe the kind of oil, a continuous custom and the decrees of the Sacred Congregation enjoin that *generally* and *ordinarily* olive oil alone may be used. These qualifying adverbs are employed because it

is given to the discretion of a bishop in his diocese, on account of the poverty of a church to allow other oils, with a preference for vegetable oils. (Decree of July 9, 1864).

When it was subsequently asked whether this decree allowed the use of kerosene for lighting altar and church, ignoring the question of poverty and Episcopal consent, the Sacred Congregation replied (March 20, 1869): "Neither kerosene nor any other kind of vegetable oil can be used, except as necessity and the prudence of the bishop justify it."

How is the Blessed Sacrament reserved among the Orientals?

The Greek Church uses a little satchel placed in what is called the *Artophorion* (bread-bearing) with a constantly burning light before it. Unless in very extreme illness the sick must be conveyed to the church for Communion.

The Abyssinians keep the Sacred Host in the Tabou or Ark.

The schismatic Copts never reserve the Blessed Eucharist. They argue that the chosen people instead of reserving any portion of the Paschal lamb from day to day were obliged to consume it entire at one meal. They also fear the fanaticism of the Mahometans. If a Coptic priest is summoned to the dying, he will say Mass at any hour of day or night, not fasting, to provide the Viaticum.

CHAPTER XXVII.

THE CORPORAL, PALL, AND PURIFICATOR.

What is the Corporal?

A square piece of linen of the varying dimensions of a kerchief, to be placed in the middle of the altar table to receive the chalice and paten, and if necessary, the ciborium, because on it the bread and wine are Consecrated and placed.

What is its Significancy?

It typifies the winding sheet in which the Body of Christ was prepared for the tomb, as the chalice the sepulchre, and the paten the stone rolled against its door.

What is its Derivation?

From the Latin *corpus* (a body).

What are the Characteristics of the Corporal?

It must be made of flax or hemp, unembroidered, with lace on edges if so desired, and a cross worked into it about an inch from front edge. No cross is allowed in its centre. As cross and lace are unnecessary and may be a hindrance when collecting the fragments, they had better be omitted. It must be clean and whole. It is forbidden to use a torn or ripped corporal. When

washed, bleached, mended and ironed it is folded into three equal parts in length and width. It is better to prepare it without starch. Only those permitted to touch the chalice may handle a corporal used in the Mass.

Must the Corporal be Blessed?

It must, either by a bishop or priest having the adequate faculty, before it is used. If it is employed in the Mass by mistake or otherwise before its blessing it must not be considered blessed. It is not blessed again after it is washed. It has its own special formula for blessing. It forfeits its blessing when no part of it is sufficiently large for the Host and chalice together. To celebrate Mass without a corporal would involve a grievous sin, unless excused by an unusual necessity, like the providing of Mass for the people on a Holyday of obligation and the Viaticum for the dying.

What of its Ancient Use and Form?

It was an altar linen—a fourth altar cloth—in the early Church, when it was extensive enough to cover the entire table of the altar, and required the presence of two deacons to fold it after the service.

When is it placed on the Altar?

In a low Mass and a chanted Mass, at the beginning. In a solemn high Mass the ancient discipline of spreading it before the Offertory is followed.

What is it called by the Greeks?

Eileton—(something rolled up), in allusion to the winding sheet in which the body of Christ was enshrouded for the tomb.

PALL

What is the Pall?

A small square of linen or hemp to cover the chalice.

How is it made?

Usually with two pieces of linen, between which card board is inserted for the sake of stiffening it. The upper side may be ornamented with embroidery or painting in various colors, or covered with cloth of gold, silver or silk of any color, except black. Death emblems are also proscribed. The lower side must be of plain linen or hemp. It must be kept scrupulously clean. The Roman pall is usually small—only large enough to cover the chalice. The palls in use here are large enough to cover the paten.

Is there not some Ambiguity regarding the Ornamentation of the Pall?

The question was asked if a pall with a silk cloth upper side could be used, and the Sacred Congregation replied in the negative. (Decree of January 22, 1701). The same query was sent to

the Congregation in recent years and answered in the affirmative. (Decree of January 10, 1852, and July 17, 1894).

Is the Pall of Ancient use?

It is in use only since the eleventh century.

What was its Archetype?

The large corporal which covered the entire altar and which was wide enough to be drawn over the Host and chalice, a form of pall now only the privilege of the Carthusians.

Is its Blessing Mandatory?

It must be blessed by the formula for the blessing of corporals to which it is kindred.

What was granted by Paul IV to the Theatines relative to the Pall?

He permitted the use of a double pall—one for the chalice and another for the Host, which has divided theologians on the question whether the same custom might not be extended to other churches, without Apostolic permission.

What is the Purificator?

A piece of pure white linen or hemp, from sixteen to twenty inches long and from nine to ten inches wide, the purpose of which is to wipe the chalice and the lips and fingers of the celebrant. A small cross may be worked in it at its centre to

distinguish it from the little finger towel used at the Lavabo, which is not of obligation, although St. Charles Borromeo so ordered by statute.

By what other name is it known?

It is also called a Mundatory.

Is it of ancient usage?

It is of comparatively modern introduction. When it became a chalice linen is uncertain. As matter of record, we know that no mention is made of it prior to the thirteenth century.

Is it Blessed?

It is not blessed. (Decree of September 7, 1816).

What discipline regulates its use?

Each priest must have his own purificator, and it should be changed once a week or even oftener if it becomes soiled or stained. When laid aside for washing it should be placed only with soiled chalice linens.

Who is allowed to touch these Chalice Linens?

After their use in the Mass only priests, deacons and sub-deacons are allowed to touch them. They alone are allowed to give them their first washing. To the inquiry whether Nuns could, with the permission of the bishop, be substituted for those in Sacred Orders in the performance of this duty, the Congregation

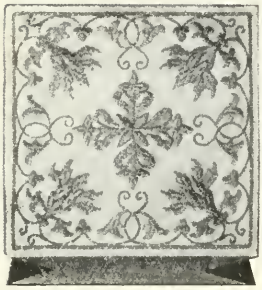
replied in the negative. (Decree of September 12, 1857). Before use, however, and after washing, there is no restraint in the matter of handling them.

Do the Greeks use a Purificator?

The Greeks discard the purificator, and instead use a sponge, because one of the instruments of the bloody sacrifice of the Cross.

CHAPTER XXVIII.

BURSE, VEIL, ETC.



BURSE

What is the Burse?

The Burse or purse is a receptacle for the corporal and pall when not in use in the Mass. It should be of the same material and color as the accompanying vestments.

What is the Veil?

The veil is the small square which covers the chalice. In color and material it should conform to the vestments.

What is the Finger Towel?

The small linen towel with which the celebrant dries his fingers at the Lavabo.

What are the Cruets?

Cruets, a diminutive from old French "*cruye*" (pitcher) and

CRUETS

Dutch *Krink* (cup) are the small vessels containing the wine and water and requisite for the Holy Sacrifice. They have been made of precious material, opaque, but their special utility and to avoid serious blunders would recommend a transparent material like glass.

Why is the small Bell Rung in the Mass?

It is rung at special parts of the Mass—the beginning of the Canon, Elevation and Communion—to give the people warning and awaken their attention.

What do the Rubrics demand for this purpose?

Only a small bell.

What are the appointed times for its ringing?

Only twice—at the *Sanctus* and Elevation.

Is it wrong to ring it oftener?

The Sacred Congregation of Rites (Decree of May 14, 1856) decided that a more frequent sounding of the bell may be tolerated.

Why are bells silent in Holy Week?

Bells are stilled from the "Gloria" in the Mass of Holy Thursday until the "Gloria" on Holy Saturday according to Benedict XIV, because bells typify the preachers of the word of God and all preaching was silenced during the trial and passion of Our Lord.

Is the use of the gong legitimate?

The archbishop of Mexico asked whether an Oriental symbol "*admodum catini semi-pendentis ab hasta lignea*" (like a dish hanging on a wooden staff) and struck by an acolyte could be used as a substitute for a bell. The reply was a negative. (Decree of September 10, 1898). Vander Stappen applies this prohibition to the gong because of the similarity of construction and manner of sounding. As, however, there has been no specific proscription of it and it is in very general use, any opinion of its impropriety is as yet premature and unwarranted.

What is the Osculatory?

The instrument whereby the Kiss of Peace is given—from *osculum* (Kiss). In the beginning, assemblages of Christians were divided like the synagogue by the sex line. There was no promiscuous gathering as now. Even then it was the custom in solemn services for the sub-deacon to convey the Kiss of Peace to men and women alike to be imparted afterward by man to man and woman to woman. This practice continued until the thirteenth century, when a new form of salutation was introduced by the Osculatory, which was a metal figure of Christ or a Pieta on a metal ground with a handle at the back. The celebrant kissed the Osculatorium which was kissed in turn by the attendants and faithful.

The whole ceremony of the Pax is merely a suggestion of that brotherly love and charity which ought to bind Christians. As in primitive times it was reserved for those approaching Communion, and Communion was not given at requiem Masses, the Pax is excluded from Masses of requiem even now when the custom of giving Communion prevails. The Osculatory is rarely seen at present.

What is the Thurible?

Thurible or Censer is the vessel in which incense is burned at solemn High Mass, Vespers, Benediction and in the services for the dead. In many ancient churches Thuribles were suspended from the roof and allowed to burn incense throughout the service. At Santiago, Spain, a colossal silver censer is tied by a long rope to a ring at the intersection of nave and transept and smoked by swinging, whilst on special feasts a procession moves through the church.

THURIBLE

What is the Symbolism of Incense?

When offered to a person it expresses homage and respect. The Magi gave a gift of incense to the Divine Infant. Our dead are blessed with incense because the Sacraments they have received have made them temples of the Holy Ghost.

When employed by the Church it signifies:—

(*a*) The fire of holy charity that should consume us.

(*b*) The good odor of Christ that is diffused in our hearts.

(*c*) The practice of prayer, "Let my prayer, O Lord be directed like incense in thy sight."

CHAPTER XXIX.

THE CRUCIFIX.

What is the Rule determined by the Rubrics regarding the Crucifix?

The Ceremonial of bishops prescribes that it must be a crucifix and not a cross, placed between the candlesticks on the altar and of the same metal as the candelabra. This latter regulation of material is not to be rigorously interpreted, and any other material, even wood is legitimate.

What is the Nature of this Mandate requiring a Crucifix?

It is preceptive and of obligation. Therefore, it is not lawful to say Mass without a crucifix.

Are there any exceptions to this rule?

The crucifix may be omitted if:

(*a*) The Altar has in the place of the crucifix a statue of the Crucified, or a painting of the same which is prominent and distinct, and not merely subsidiary and an inconspicuous accessory to another subject, as for instance a representation of St. Francis of Assisi, or any other saint. Neither is a picture or statue of the Sacred Heart, or the Infant Jesus, or the Redeemer manifesting His sacred wounds an adequate substitution for the crucifix.

(*b*) When Mass is celebrated on an altar where the most Blessed Sacrament is exposed, each church and diocese may follow its own custom and retain the crucifix if the use is such, or discard it according to an opposite custom. The instruction of the Congregation of Rites merely enjoins adherence to the prevailing practice.

What is the Rule with reference to the Size and Prominence of the Crucifix?

It must be large enough to be conspicuous and visible to the priest and the faithful assisting at Mass.

It must be so elevated that it will appear above the head of the celebrant, and facilitate the observance of the rubric which obliges him to lift his eyes to the Crucified in divers parts of the Mass.

This regulation inhibits the use of a diminutive crucifix.

Where must the Crucifix be Placed?

When the rubric appoints the altar table, midway between the candlesticks as its proper place, it has in contemplation the altars of the Roman Basilicas, table-shaped, devoid of the Tabernacle, and so located that the celebrant faces the people. It also applies to an altar without a Tabernacle, where Mass is said in the usual way, but which has a step running across its entire length on which the candelabra are placed and between

them the crucifix. Another construction was that of an altar with a Tabernacle of limited size placed on the altar and table. The position of the crucifix then is behind the Tabernacle and high enough to overtop it.

Since the seventeenth century, the spacious, elaborate, called the renaissance Tabernacles have come into vogue occupying the primitive place of the crucifix. These Tabernacles have an open space above them, covered by a canopy of Roman or Gothic fashion, in which the Ostensorium is placed for the exposition of the Blessed Sacrament and is therefore called a throne. The crucifix should be placed at the summit of the canopy and not on the throne according to a decree of September 11, 1847. Gasparri (vol. II, p. 100) admits that the common practice is at variance with it, and says such a usage may be tolerated if it is the only available place for the Crucifix. A later decree, of June 2, 1883, instructs as a way of observing it literally, that the throne be movable and, therefore, distinct from the Tabernacle over which the permanent canopy on stationary pillars is erected.

What is the History of the Crucifix as a Religious Symbol?

The crucifix never appears in early christian art. The subject was not represented until the fifth century. The earliest reference in literature to a picture of the Crucifixion is in the middle of

the sixth century, and until the end of the same century there is no mention of a carved image of it, when St. Gregory of Tours refers to a crucifix in a church at Narbonne, which gave offense on account of its nakedness. In the Middle Ages it became a popular and all-prevailing representation. It assumed four types: *Altar Crucifix* that stood at the altar, or at entrance to the choir; *Road Crucifix* at the crossroads or shrines; *Station Crucifix* at terminus of Way of the Cross, and *Processional Crucifix*, usually smaller and of metal, carried in procession.

Strange to say, the earliest representation of a crucifix is that known as the "blasphemous crucifix." In excavations on the Palatine (Rome) it was found rudely and crudely scratched on the wall of the pages' quarters attached to one of the imperial palaces. A figure with the body of a man and the head of an ass is hanging on a cross. In front of it in an attitude of adoration is a slave, and the inscription in Greek uncials reads: "Alexamenos adores (his) God."

The picture belongs to the end of the second century and explains two facts—the popular conception of Christianity by the average Roman, and the derision invited by the christians if they made a public use of the crucifix.

What is the History of the Cross as a Religious Symbol?

In practice, the sign of the cross filled a large

share of the mind and life of the early Church. In art, an undisguised representation of it in the first centuries is rarely found. De Rossi could point to only one instance before Constantine, and for a century later it shunned publicity. The reason was found in a desire to avoid furnishing fuel to Pagan bias, especially since the cross was then in common use, like the gallows for the punishment of felons.

There are six types of crosses: Latin, when the transverse beam cuts the upright shaft near the top; Greek, when two equal beams cut each other in the middle; St. Andrew's, like the Greek cross; Egyptian or tau-shaped; Maltese, worn by the Knights of Malta, formed by four equilateral triangles whose apices meet in one point; Russian, having two transverse beams at the top and one near the foot, slightly inclined to favor a tradition that in the Crucifixion one foot was lifted a little higher than the other.

PROCESSIONAL CROSS
ARCHIEPISCOPAL

A cross with two transoms at the top, one longer than the other, represented the board of the inscription and the cross-bar on which the head rested. The cross with three transoms called Papal is the fiction of painters. Indeed, so reliable an authority as Father Thurston, S. J., re-

cords that these double and triple-barred crosses have for the most part only a heraldic existence. Crosses that represent the arms of the Lord as only partly extended are called *Jansenistic*, because Cornelius Jansens of Belgium taught the false doctrine that Christ died only for the good and not for all.

Give summary of the approved uses of the Altar Crucifix?

(1) A cross with figure (*crucifix*) must be placed at the middle of every altar, on which Mass is celebrated (*Rubr. Gen. Miss.* Tit. XX.) Except in cases of positive necessity Mass may not be celebrated without it. (*DeHerdt*, vol. I, n. 181, II).

(2) Its proper place is between the candlesticks and in a straight line with them (*Caer. Episc.* Lib. I, cap. XII, n. 11). To obtain this position it may be placed upon the tabernacle unless a canopy is permanently erected over the tabernacle, which serves as a throne for the exposition of the Blessed Sacrament. (*S. R. C.* June 11, 1904).

(3) It should be sufficiently high and large to be seen by the celebrant and the people (*S. R. C.* September 17, 1822) and its pedestal should be on a level with the top of the candlesticks. (*Caer. Episc.* Lib. I, cap. XII, n. 11). The small crucifix found sometimes on the summit of small wooden tabernacles or attached to the door of some tabernacle cannot take the place of the altar cross. (*S. R. C.*, June 16, 1663).

(4) The crucifix may be made of any substance, but it is fitting that it be of the same material as the candlesticks. (*Caer. Episc.* Lib. I, cap. XII, n. 11).

(5) If the altar-piece contains a picture of Christ crucified, or if there is on the altar a large statuary group representing the Crucifixion, it is not necessary to place a crucifix on the altar (*S. R. C.* June 16, 1663). But in this case the cross with the image must be the central or principal subject of the picture. A picture, for example, representing St. Francis Xavier, with a large crucifix in his hands, whilst preaching to the pagans, would not answer the purpose.

(6) Although the size of the altar cross is not determined by a decree of the S. Congregation, yet the instructions given to the visitors of the churches in Rome decide that its perpendicular bar cannot be less than 16 inches and the horizontal bar less than 8 inches. (*Acta S. Sedis*, Vol. XXXVIII, p. 179).

(7) If it be necessary to remove this large cross, another of smaller dimensions must be put in its place during Mass; the latter, however, must be large enough and be placed in such a position that it may be seen by the celebrant and the people. (*S. R. C.* September 17, 1822).

(8) The regular altar cross cannot be covered with a cloth to protect it from dust, damp, etc.,

and one of smaller dimensions used in its stead during Mass. (*S. R. C.* September 12, 1857).

(9) It cannot be placed on the throne or on the corporal on which the Blessed Sacrament is exposed, at least not on the exact spot on which the ostensorium is placed. (*S. R. C.* June 2, 1883). It may be placed on the throne a short distance in front of or behind the spot on which the ostensorium usually stands during public Exposition.

(10) The cross *may* be placed on the altar during Mass celebrated before the Blessed Sacrament exposed. It is, however, not of obligation, but the custom that prevails in each church is to be followed. (*S. R. C.* September 2, 1741).

(11) It must be covered with a *violet* cloth from the first vespers of Passion Sunday to Good Friday, and cannot be uncovered during that period, however great the feast or solemnity may be that is being celebrated. (*S. R. C.* November 16, 1649).

(12) On Holy Thursday the cross on the altar, at which the Mass of the Presanctified (only) is celebrated, is covered with a *white* cloth (*Memoriale Rituum*, Tit. I, cap. I, n. 2), and on Good Friday with a *violet* (not a *black*) cloth. (*S. R. C.* December 30, 1881).

(13) At any function, all, except prelates, canons and the celebrant, make a simple genuflection to the cross of the altar, even if the Blessed

Sacrament is not reserved in the tabernacle of such altar. (*S. R. C.* August 30, 1892). But from the adoration of the cross on Good Friday to the hour of noon on Holy Saturday, all, even prelates, canons and the celebrant, must genuflect to the cross. (*S. R. C.* May 9, 1857; September 12, 1857).

(14) If the Blessed Sacrament is exposed and a cross, according to the custom of the place, is placed on the altar, the cross is not incensed during the incensation of the altar. (*S. R. C.* November 29, 1738).

(15) The rubrics do not prescribe that the cross be specially blessed (*S. R. C.* July 12, 1704), although this may be done privately by any priest (*Ibidem*), who in this case uses the form of blessing *pro Imaginibus*, found in the Roman ritual (Tit. VIII, cap. 25), and not the one *pro Nova Cruce*, which is used only when blessing a cross to which the image of Christ is *not* attached.

CHAPTER XXX.

THE MISSAL AND MISSAL STAND. ALTAR CARDS.

What is the Missal?

The Mass book in which are contained the Masses to be said through the circle of the year.

What is the Language of the Roman Missal?

It is printed in Latin, in red and black letters.

What is the Import of these Colors?

The black letters constitute the text of the Missal, and the red its Rubrics or directions in performing the various actions of the Mass.

How is the term "Rubric" derived?

From the Latin *rubrum* (red). The ancient Romans used red chalk in writing the titles of books and statutes, and in process of time the name was given the inscriptions.

Why are Ribbons and Page-Tips used?

The five ribbons corresponding in color to the vestment shades are used as book-marks to locate the Mass and its various commemorations. The page-tips of leather, silk or linen are attached to the leaves of the Canon of the Mass to aid the

celebrant in turning them over. The reason of this is, between the Consecration and the finger ablutions after Communion, the priest's thumb and index finger, having touched the Sacred Host, cannot come in contact with aught else until purified with wine and water. They cannot, therefore, give any help in turning these tipped pages.

When do the Masses of the Missal begin?

With the first Sunday of Advent, which has no fixed date. According to present discipline, it is always the Sunday falling nearest to St. Andrew's day (November 30) whether before or after it. In the event of a feast falling on this Sunday it is transferred to another day and the Sunday is the first of Advent.

Who is the Author of the First Missal?

If the data are insufficient to sustain the opinion favoring the authorship of St. James, the Just, Apostle and first bishop of Jerusalem, all are agreed that the Liturgy which bears his name is the most ancient of all.

Nigh to the Apostolic Age, what were the Mass Books?

There were four: The Antiphonary, Evangelary, Lectionary and Sacramentary. For their contents vide p. 79.

Describe the Inconvenience of these Four Books?

In celebrating, particularly a low Mass, it was most inconvenient and harassing for the priest to be obliged to turn from one to the other of these four volumes to find the special prayer and lesson appropriate to the Mass. This led to the consolidation of the four into one book called a Plenary Missal.

Was not the Single or Plenary Missal the Creation of the Council of Trent?

Although Plenary Missals were long in vogue before the Council of Trent (1545-1563) their origin is generally ascribed to it, because Trent corrected many errors and interpolations and remodelled and rearranged them.

Did the Council of Trent give Us a New Missal?

By no means. Substantially, our modern Missal is identical with the Sacramentary of Pope Gregory the Great (790).

What Popes First Issued the Missal?

Pius IV began the task, and Pius V completed it in 1570, by producing a new Missal and promulgating a decree enjoining its acceptance on all. This is the Mass-book we use now. Between 1570 and 1574 seven editions were issued of which few copies are extant—one of the first edition, four of the second, one of the third, none of the fourth, fifth and sixth, and only one of the seventh edition exist now.

In addition to the Missal what else did Pius V make Obligatory?

The psalm, "*Judica me Deus*," at the beginning of the Mass, when permitted by the rubrics, and the Gospel of St. John at the end. Before his time they were optional.

What Missal Must be Used in the Celebration of Mass?

The Missal which is proper to the church or oratory where the Mass is offered.

What is always the Standard or Norma of such Missals?

The Roman Missal issued by Pope Pius V.

Are there then Varieties in Missals?

The Mass-books of the Eastern Church are quite distinct from those of the Western Church, and even in the Roman Church there are many differences.

Explain how these Diversities are caused?

(*a*) Special churches, nations, provinces and dioceses have their own local saints and patrons who are honored by a Mass. These saints are not found in the Calendar of the Universal Church and their place in the Missal is in a supplement to be honored only locally. The same applies to Feasts of obligation, for Holydays are not uniform throughout the whole Church.

(*b*) The Religious Orders have their own saints

—associates who were carried to the heights of heroic virtue by observance of their respective rules. These are found in an appendix.

(*c*) One Religious Order, the Franciscan, enjoys the peculiar privilege of carrying their saints, not in an appendix, but in the body of the Roman Missal where they are close neighbors of the saints of the Universal Church. Hence their Missal is known as the Roman-Seraphic.

(*d*) When the Pope in 1570 edited the Missal, he decreed that all other existing Missals in the Western Church must be retired, except those which had been in continuous use, at least, two hundred years prior to that date. This concession insures to the Dominicans and others not only a special Missal, but also a special rite and formula in the celebration of Mass.

To whom was reserved the Right to Say these Special Masses?

Only those to whom the privilege was given by Papal indult, whilst all others in these favored localities and monasteries had to conform to the ordinary Roman Missal. With the progressively increasing number of these local Masses, and the presence of many visiting priests, made possible by the desire and facilities of travel, this exclusive regulation created confusion and a temptation to transgress it.

How was this Difficulty Obviated?

By a decree of July 9, 1895, the Sacred Congregation of Rites extended the privilege of saying the Mass proper to the place to all visiting Seculars and Regulars officiating in a church or public oratory, whether such Mass was found in the Roman Missal, or only in that of the Regulars, always, however, prescinding from such privilege the right to follow the specialized rite of these Orders.

What else is to be Observed Regarding the Missal?

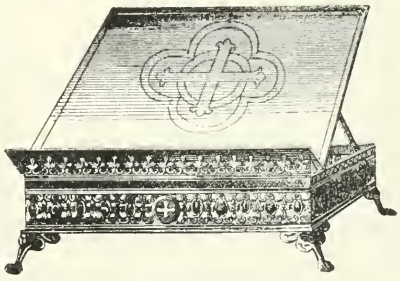
(*a*) The ribbon markers should be arranged in their proper sequence.

(*b*) It is becoming that it be gilt-edged.

(*c*) The Ceremonial of Bishops and Liturgists refer to a silk covering for it corresponding in color with the vestments. This recommendation is, however, generally neglected because of the ornamental binding now in vogue.

What is the Missal Stand?

The support for the Missal on the altar. The rubrics of the Missal prescribe a cushion of silk of the same color as the vestments instead of the conventional Missal stand, which, nevertheless, is its legitimate substi-



MISSAL STAND

tute. This missal-stand is to be covered with a veil of the vestment color, unless it be gilded or carved wood.

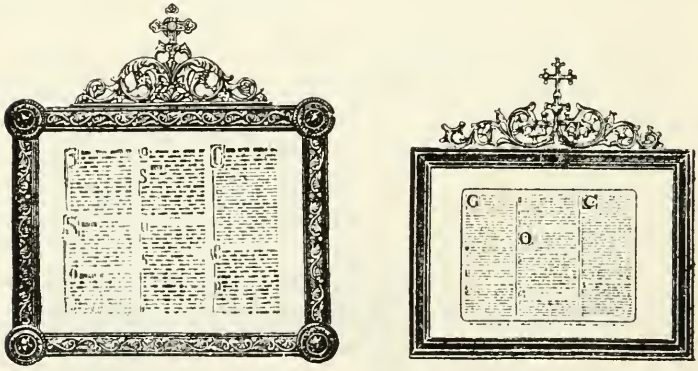
What other Liturgical Books are used in the Celebration of Mass?

(*a*) An excerpt of the Roman Missal for the requiem Masses, and since 1895 the prayers for the various Absolutions.

(*b*) The book of Gospels and Epistles for the deacon and sub-deacon in solemn High Masses.

(*c*) The *Canon* containing the Order and Canon of the Mass according to the Roman Missal for the convenience of bishops and prelates enjoying the privilege of pontificating—for bishops at low and high Mass, and prelates only when solemnly officiating.

What are Altar Cards?



ALTAR CARDS

The rubrics of the Mass prescribe only one altar card called a *Tabella* and *Charta-Gloriæ* to be placed at the foot of the Crucifix, or at the middle of the altar-table, or before the Tabernacle, which contains the prayers to be recited silently, with exception of the Gloria and Credo.

Later, the two lesser cards—one at the Epistle side of the altar for the prayers at the pouring of the wine and water into the chalice and the psalm Lavabo—the other at the Gospel side containing the Gospel of St. John were introduced. These cards are permitted on the altar only during the offering of Mass, and when a bishop officiates their place is usurped by the Episcopal Canon.

CHAPTER XXXI.

CANDLES.

Why are Lighted Candles used on the Altar?

The liturgical lights on an altar are never used merely to repel darkness, nor as a mere reminiscence of the time when Mass was celebrated in the catacombs. Their use is determined by their symbolical significancy and tradition, or historical consistency.

What are the Elements of this Symbolic suggestiveness?

(1) Because light represents Christ who is "the true light which enlighteneth every man coming into this world."

(2) To show forth the reverence and splendor which inhere in the Sacred Mysteries.

(3) To awaken faith, devotion and zeal for good works whereby we become exemplars of light to our neighbors.

What is the Verdict of Tradition regarding these Lights?

In the Old Law it was the ordinance of God that fire should permanently burn on the altar and that the priest should feed it. This divine

command fixed the norma for the early Christians, and the use of lights on or about the altar is believed to be of Apostolic origin.

What is the attitude of the Church regarding the Material of these Altar Candles?

The legislation of the Church in this matter may seem to be of excessive stringency. By repeated decrees the quality and number of such candles have been fixed unalterably. The material must be wax. To reiterated petitions for the substitution of artificial material and vegetable fats, sperm, tallow, stearin, paraffine and a mixture of sperm or stearin with beeswax Rome has uniformly returned an emphatic negative, until the decree of December, 1904. Bleached wax candles are the proper material at ordinary services, and for the Office and Mass of the dead, Good Friday and Matins of Tenebrae custom has legitimized the unbleached wax candle.

What is the Purport of the Decree of December, 1904?

It prescribes that the Paschal candle and the two candles lighted at Mass must be for the most part of pure beeswax, and that all other candles placed on the altar should contain this substance in more or less notable quantity. The bishops of Ireland have officially interpreted this decree as signifying that the Paschal candle and the two Mass candles should contain at least 65 per cent

beeswax and all the other candles at least 25 per cent.

To safeguard the peace of conscience and secure pious and troubled souls against scrupulosity the Sacred Congregation annexed this observation to its regulations: "In which matter parish priests and other rectors of churches and oratories can safely stand by the standards fixed by their respective bishops, whilst others about to celebrate Mass need not inquire too anxiously about the quality of the candles." Primarily then it behooves the bishop to regulate the sort of candle to be used on the altar, and for those in charge of churches and public oratories to execute such regulation, while other priests having no responsibility need not trouble their conscience about the candles unless a very gross and palpable abuse come under their notice.

Will Poverty, or the High Price of Wax, or Custom Warrant another kind of Candle?

No.

Has the Church permitted any Exceptions to the above Requirements?

Exceptions were made for Oceania (decree of September 7, 1850) and the Polar regions (decree of February 6, 1858).

What was the Reason of the Exceptions?

The impossibility of procuring either beeswax

or olive oil in these countries. The exception ceases when either wax or oil is obtainable.

Why does the Church insist on Beeswax?

On account of its symbolical meaning. The pure beeswax of the candle burning on the altar is a figure of the untainted Humanity of Christ. It is the product of the bee which harvests the nectar and pollen from the flower. This particular bee which gathers the honey and secretes the wax is virginal and an appropriate figure of the Virgin Mother. Hence, the mystics regarded the wax as the Sacred Body of Our Lord; the wick encompassed by the wax, His soul, and the flame, His Divinity, or the fire of Divine love.

Is it ever Permissible to use Gas, or Electricity, or Oil, or Candles of another substance?

For mere illumination, or display to enhance solemnity, these may be used, but never in the place to which the liturgic lights are entitled, and always subsidiary to these lights.

A decree of November 22, 1907, decides:

(1) That electric lights cannot be used *on the altar*, even when the prescribed wax candles are placed upon it.

(2) That electric lights cannot be used *instead* of the candles or lamps which are prescribed to burn before the Blessed Sacrament, sacred relics and images or statues of the saints.

(3) That it is left to the prudent judgment of the Ordinary to decide concerning the use of electric lights in other places in the church.

How many Candles must be Lighted on the Altar at Mass?

For a low Mass, a bishop may have four and a priest at least two, unless privileged by the Holy See to use more. An exception is made for low Masses at marriages, first Communions, funerals, the community Mass of Religious on Sundays and Holydays, and in churches where for reasons the last or parochial Mass is low.

For a solemn Pontifical Mass when the bishop officiates in his own diocese, seven. This seventh candle is set up high behind the crucifix. It disappears, however, at requiems and Pontifical vespers. Its appositeness recalls the vision of St. John in the Apocalypse (Chap. I, vv. 12-13). "I saw seven golden candlesticks, one like unto the Son of Man, clothed with a garment down to the foot and girt about the paps with a golden girdle." Like another Christ should be the bishop in his diocese.

In ordinary high Masses on Sundays and feasts of a higher rite, six lights must be used. On feasts of double and semi-double rite, during octaves, ferials of Advent, Lent, Ember days and vigils, four suffice. On other ferials and simples, two. In high Masses of requiem at least four candles are required.

At vespers the number is not prescribed. Liturgists, however, appoint four or six for solemn vespers, and two for a simple service as a minimum.

At Benediction the number is variable according to piety and the resources of the church. Twelve, ten and six lights are mentioned in the decrees applicable to poor churches. Less than six are never allowed.

What other Lights are used?

Torches by the attendants, the large Paschal candle from Holy Saturday to the Ascension, and the Bugia or hand candlestick and the Sanctuary Lamp.

What is to be said of the Candle lighted at the Elevation of the Host?

The rubric notes that in a private Mass, before the Consecration, a special candle of a rope or twisted pattern, on the Epistle side, is to be lighted and not extinguished until after the priest's Communion. Its purpose is to admonish the faithful of the Real Presence of Christ on the altar and to excite them to conscious adoration. The custom is still retained in few churches and its observance according to many theologians is not of obligation.

What is the proper Oil for the Sanctuary Lamp?

Pure olive oil, partly because it was the most economical and abundant luminant in the cradle

and infancy of the Church, and partly for its symbolic suggestion. The olive branch is typical of peace since the days of Noah, and the oil pressed from its fruit may be regarded as a figure of Christ, the Prince of Peace. Owing to its expensiveness and scarcity in the Western Church, the French bishops in 1864 petitioned that they might be permitted to use some other vegetable oil, not excluding even petroleum as a substitute for olive oil. The favor was granted under Episcopal supervision. Colza, cotton-seed oil and oil of the poppy and flax plant are the vegetable products most generally utilized.

A decree of November 8, 1907, permits the use of a compound of olive oil and beeswax in the Sanctuary Lamp.

CHAPTER XXXII.

BREAD AND WINE.

What kind of Bread is Consecrated in the Mass?

Bread made of wheaten flour and water, baked, not stewed, fried or boiled, and incorrupt.

Is this Bread Leavened or Unleavened?

Both are valid material in the Latin Church. The only *licit* material, however, according to the Latin rite is unleavened bread, wheat flour and water being the only ingredients.

Was Leavened Bread ever used in the Latin Church?

Cardinal Bona proves that until the tenth century leavened or fermented bread was as commonly used as unleavened bread. In that century the unleavened or unfermented bread became obligatory.

Why does the Latin Church use Unleavened Bread?

Because according to the Evangelists, SS. Mark and Luke, the Last Supper was held on the first day of the Azymes, that is, on the first of the seven

Paschal days when only azyme or unfermented bread was permittted, and, therefore, it is intelligible that Christ obeyed the law and Consecrated the unleavened bread.

Does the Church then Declare the Quality of the Bread?

The Church dogmatically does not define any quality of bread. Simple bread, independent of leavening and unleavening, is the burden of the Church's dogma. The quality is fixed by discipline.

Why did the Latin Church introduce Leavened Bread?

To confound the Ebionite heretics and establish the disenthrallment of the Christian Church from the Synagogue. The Ebionites taught that the New was subservient to the Old Law and, therefore, the Eucharist invalid unless unleavened bread was the material used.

What is the Usage among Orientals?

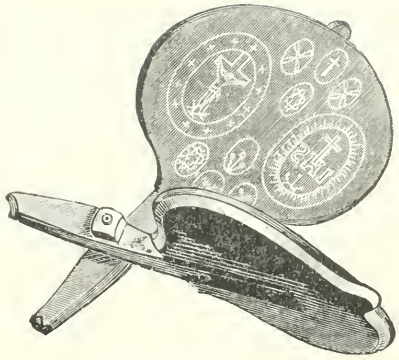
The Armenians and Maronites use unfermented, and the Greeks, Melchites, Chaldeans, Syrians and Copts fermented bread.

What is the Verdict of Rome?

Rome says: "Let each Church observe its own rite."

How are Altar Breads made?

They are baked between heated irons upon which is stamped some pious device, such as the Crucifixion, Lamb of God, or a simple Cross.



ALTAR BREAD BAKING IRON

What is the form of these Altar Breads?

They are circular in form and very thin.

What is their size?

Until the eleventh century there was a very general custom of communicating the people with

ALTAR BREADS FOR MASS AND COMMUNION

particles broken from the large Host or loaf which the priest Consecrated. As a consequence, it must have been of much larger proportions

than now. At present the celebrant's Host is smaller, although larger than the Hosts still designated "particles" which the people receive.

What sort of Wine is Valid for the Altar?

The juice of the matured grape, ripened still more by fermentation, and which has not become corrupted and undrinkable. This corresponds with the *genimen vitis* (the fruit of the vine) of Our Lord. (Matt. XXVI, 29).

What is Invalid?

Any liquid that is the product of other fruits or grains, like cider, beer or whiskey. The same is true of wine pressed from unripe grapes and wine converted into vinegar. Should the wine become so putrid as to be undrinkable it would be invalid. If the unripeness is slight and the acidity trivial it may be corrected by the addition of a small amount of sugar.

What is Illicit?

Wine in the primary stage of corruption when the sour, bitter taste and the musty scum are evident; also "must," the unfermented juice of the grape is lawful only in a serious emergency, because before the chemical change it contains dregs unfit for Consecration.

What is Licit Wine?

Wine that is genuine and natural, the fermented produce of the grape juice without the addition

of any substance that could be regarded by the standard of the Church as deleterious to its native qualities and limited in its alcoholic constituent.

Is Wine from Dried Grapes or Raisins Valid?

These raisins are steeped in water which they absorb. Then they are crushed in the wine press.

The Holy Office cleverly answers, "Yes, if in color, taste and smell it is true wine."

What of the absence of fermentation and the absorption of so much water?

Theologians concur that it is lawful material if it be the result of fermentation, and the water absorbed does not exceed the quantity lost by evaporation. This raisin wine must therefore contain the element of wine so predominantly that the admixture of water shall be comparatively small and shall not affect the fluid as true wine.

What is the average Alcoholic strength of Wine?

About twelve per cent. The amount depends on the richness of the grape and the sugar in the must. Sometimes there is an arrested fermentation, and again the abundance of sugar in the must is not all transformed into its equivalent of alcohol. This residuum of sugar in most wines, under favorable conditions, sets up a secondary

fermentation when transferred to wood or glass, making them muddy and even corrupt. This is very often the condition of wines exported by sea.

How is this danger averted?

(*a*) By the addition of alcohol.

(*b*) By an increase in the temperature of the wine.

Which has received the Approval of the Church?

Both.

State the facts relevant to this decision?

In 1887 the bishop of Marseilles asked the Holy Office which of these two preservatives was to be preferred. The Congregation replied that the second was to be recommended. Later, the same prelate asked, if:

(1) Alcohol could be used to strengthen weak wine?

(2) If so, how much and in what quantity and quality?

The reply was that alcohol might be used, provided it was the pure extract of the grape; that the additional alcohol with what the wine normally contained should not exceed twelve per cent and that the infusion must be made while the wine was fresh.

In 1891 the archbishop of Tarragona inquired if the custom of adding ten per cent of alcohol to the rich wines of his country might be followed, and if the wines so fortified might be used in the Mass. The reply came in an unqualified negative so far as the Mass is concerned.

Again, the archbishop complained to Rome that the twelve per cent permitted, in response to the bishop of Marseilles, was not sufficient to protect the rich Tarragonian wines against vitiation when exported, and as eighteen per cent was the minimum preservative he petitioned that his wine merchants might be allowed to fortify up to that measure. The answer was favorable, but the standard mentioned in the petition must not be exceeded; the spirits used must be pure grape extract, and the mixture made at the turning point of the fermentation when it begins to defervesce. As a rule for practice, it is conceded that the extra percentage is allowable in all cases similar to that of Tarragona, but that the twelve per cent is not to be exceeded except in like necessity.

What is the Benefit of a High Temperature for Wine?

When raised to a very high temperature the germs of trouble after fermentation are disarmed or eliminated. It is said to be the method of Pasteur and the best preservative. To a further query, whether the must could be similarly treated

the answer was an approval so long as the boiling is not a bar to fermentation, arising in the natural way. Other methods of preservation, like the introduction of acids, etc, that injure or prejudice the natural quality of the wine are illegitimate.

What is the Nature of the Obligation to mix the Wine with Water in the Mass?

It is of grave obligation that a little water, never more than the third part of the wine under any circumstances should be poured into the chalice for Consecration. The Church never dispenses in this rubric which is said to be a vestige of Apostolic times. There are also motives of symbolism, like the duality of Christ's nature and the issuance of blood and water from the side of the dying Saviour commending the practice.

Theologians discuss the fate of these drops of water in the miracle of Consecration. That they are transmuted into the Precious Blood is now the accepted opinion, whether *immediately* or *mediately* is a point of contention in the schools.

CHAPTER XXXIII.

STATIONS.

What is the meaning of Statio (Station) as found in the Roman Missal and the Liturgy?

This term is a curious relic of the past. For example, on Septuagesima Sunday the "Statio" is at St. Lawrence's church outside the walls; Sexagesima, St. Paul's; Quinquagesima, St. Peter's, and so on through the Lent, every day having its own station.

It signifies:

(*a*) A fast appointed by the Church for fixed days, like that of Wednesdays and Fridays, Ember times and Lent.

(*b*) A military post or encampment, and hence St. Ambrose: "Our *stationes* (encampments) are our fasts which defend us against the devil's attacks. They are called *stationes* because *stantes* (standing) we repel our enemy."

(*c*) Certain days whereon the faithful met by appointment for worship at previously designated places. This was imperative in the age of persecution, and the place of their assemblage was near the tomb of some martyr in the catacombs. The service was simple and brief. In the era of peace the Church continued the

custom of a more solemn service at stated places on Wednesdays and Fridays, vigils, anniversaries of martyrs and during the forty days of Lent. Later, the great festivals and the whole interval between Easter and Pentecost were added.

Pope Gregory the Great (590) established and regulated all the details of these Stations, reducing them to a fixed number, appointed the ceremonies to be observed, the days and churches in which they were to be held, the places of assemblage for people and clergy and from which they walked processionally to the *Stations* or designated churches, the indulgences procurable by all participants, and ordered such stations to be noted at the beginning of the Masses in the Roman Missal.

The solemn processions ceased in the fourteenth century during the residence of the Popes at Avignon, and now the visits are made without ceremony. Formerly, only one church was assigned to any particular day, but now there are two and three on some days although only one is scheduled in the Missal. There are in all one hundred and one *stationary* churches in Rome for eighty-four days. A visit to one of these churches suffices to gain the rich indulgences.

(*d*) A church or oratory at which a procession halts, and hence processions are sometimes called *Stationes*.

(*e*) The pictures of the Passion erected in churches before which the people pray and meditate.

(*f*) The churches wherein special courses of sermons are given by appointed preachers, as for example in Advent and Lent.

CHAPTER XXXIV.

THE SACRED VESTMENTS IN GENERAL.

In the Study of Church Vestments how many Methods are there?

Two: The ritualistic and the antiquarian.

What is the Ritualistic Method?

It is that process which maintains and seeks to prove that the vestments of the Christian Church are modeled directly upon the vestments of the Jewish priesthood. As Moses, by the command of God, formulated minute instructions for the shape and usage of these, so they claim an indirect divine appointment for the Christian vestments.

What is the Antiquarian Method?

The process of gaining knowledge of the vestments of the Church by a study of archæology and a patient comparison of the works of authors and artists of successive periods. The pictorial representations of the catacombs, mosaics of the earlier churches and the mortuary figures of ecclesiastics on ancient tombs furnish the chief material for this study.

What is the Decision of the Antiquarian School?

The experts in this school are unanimous in holding that the vestments of the Christian Church were evolved by a natural process from the ordinary costume of a Roman citizen of the first or second century of our era. Dr. Rock in his Hierurgia (vol. II, p. 201) quoting Bona and Thomassius, emphasizes this distinction: The garments once worn in the celebration of the Sacred Mysteries were afterwards exclusively used for the same holy purpose. It was considered indecorous, if not a profanation, to alienate them from the service of the altar and to wear them when otherwise engaged. Fashion then had its caprices and waywardness, although unlike the present in the suddenness and capriciousness of its changes. The Sanctuary was, however, kept intact from these innovations and the ecclesiastical dress kept its original form, while the costumes of civil society underwent a gradual transformation. In process of time those garments which once were universally worn by the people of condition became peculiar to the servants of the altar. This began to be discernible about the close of the sixth century.

As between these two schools where lies the Probable Truth?

Neither is absolutely correct. Whilst the balance

of probability is enormously in favor of the Antiquarian theory, it does not cover certain changes which were made in the textures, outlines and numbers of the vestments while the Church was comparatively in her infancy. Before Constantine's conversion vestments were ordinarily of the less expensive materials, and decorated merely with scarlet stripes, called *latus clavus* (broad stripe) after the manner of the bands of purple on the ankle tunics of Roman senators. Subsequently, the vesture remained the same in form, but was manufactured of the richest stuffs. Later along, changes were introduced to assimilate, as far as possible, the Jewish and Christian ceremonial dress. Thus it may be affirmed both views contain an element of truth.

Which is the older of the two Systems of the Origin of Church Vestments?

The theory of a Levitical origin is the older of the two. Not only was it the first, but for many years it was the only solution proposed. Very few now hold it absolutely. The weight of argument is against it, and it has been abandoned as untenable.

Who first Taught the Mosaic Origin of Christian Vestments?

Rabanus Maurus, Archbishop of Mayence, in his treatise, "*De Institutione Clericorum*," written about the year 850.

Who first held the Opposite View?

Walafridus Strabo, a Benedictine monk, pupil and contemporary of Rabanus Maurus, in his work, "*De Exordiis et Incrementis Rerum Ecclesiasticarum.*"

What was Strabo's Opinion?

That Christian priests in the early centuries officiated in the common dress of daily life.

What Reply is to be made to the Statement that some early Fathers contradict Strabo?

Passages from St. Jerome, the Liturgy of St. Clement and the charge against Cyril, Bishop of Jerusalem, have been carefully examined by Marriott in his "Vestiarium Christianum" and declared inconclusive. There is no reference, whatever, in these extracts to a vestment of any prescribed shape, and their color is only specified by such indefinite words as *lautros* (bright) and *candida* (white).

When did the development of Vestments as to Material and Shape begin?

About the end of the fourth century, when the Emperor Theodosius dying (395) the Roman world was divided between his two sons, Arcadius and Honorius.

How may this Period be divided?

Into *primitive* and *transitional.* The *primi-*

tive period approximates four centuries, during which epoch, clergy and people wore the same style of vesture both in church and out, subject only to the accidental distinctions of quality and cleanliness. The *Transitional* era begins at the end of the fourth century and proceeds to the eighth, thus also comprising four centuries. During this time vestment-usage rapidly developed in the churches of the West, till it culminated in the gorgeous enrichment of medieval times.

Whence do we derive the fullest Information on Vestments in this Period?

From the fourth Council of Toledo (633) under the presidency of St. Isidore, of Seville. Its twenty-eighth canon provides for the case of a cleric who had been unjustly degraded from his Order, and ordains that such a one if he be found innocent in a subsequent synod, "cannot be reinstated in his former position unless he regains his lost dignities before the altar, at the hands of a bishop. If he be a bishop, he must receive the *orarium* (stole) and *planeta* (chasuble); if a deacon, the *orarium* and *alba* (alb); if a subdeacon, the paten and chalice, and similarly for the other Orders—they must receive, on their restoration, whatever they received at their ordination."

On the principle that the clergy of the higher Orders added the insignia of the lower Orders

to those of their own, this procedure helps us to make this distribution of vestments at this period in Spain:

Alba: worn by all alike.
Orarium: worn by deacons, priests and bishops.
Planeta: worn by priests and bishops.
Ring and Staff: exclusively for bishops.

What Pope supplements this Knowledge of Vestments?

Some letters of Gregory the Great (590-604) give us particulars relative to these other vestments not in general use, which signifies either that they were reserved to the clergy of Rome, or were in the gift of the Pope. These are the *dalmatica*, (dalmatic), *mappula* (little napkin, maniple) and the pallium.

What further light is shed on this Subject?

An anonymous MS. of uncertain date—Martene ascribes it to the sixth and Marriott to the tenth century—found in the monastery of Autun, enumerates the *pallium*, *casula* (chasuble), *manualia* (bracelets), *vestimentum* (maniple), alba and stole as the vestments worn in the Gallican Church. The manualia are found in no other Western list and suggest a derivation from the Eastern Church, where the Epimanikia, corresponding to the Western maniple, are worn on each arm, and not pendent on the arm, but encom-

passing it so that they rather resemble cuffs than napkins suspended on the wrists. They are intended to represent the bands in which Christ was bound.

When does information regarding Vestments begin to be Specific?

In the ninth century and on through the Middle Ages. Prior to that time, Christian literature and art had been retarded, first by persecution, then by war and tumult. The military genius of Charlemagne effected a general peace in 812, and under his enthusiastic patronage a true renaissance took place in learning and art. For the first time active and systematic researches were made into the details of doctrine and ritual of the Church of the preceding centuries. This was the age of Rabanus Maurus and Walafrid Strabo. As all knowledge of classical antiquity had for three centuries or more been well nigh extinct, it is intelligible that a solution of the phenomena of Christian vestments would be sought on the theory of a Levitical origin.

At what period was the largest increase made to Vestments?

In the interval between the ninth and eleventh centuries the number of recognized vestments was doubled. To exhibit the extent of these changes the subjoined table in parallel columns is

submitted, and a uniform nomenclature has been adopted so that the reader may see at a glance the date of the various additions:

Rabanus Maurus, anno 820	Pseudo Alcuin, X century	Ivo of Chartres, anno 1115	Honorius of Autun, anno 1130	Innocent III, anno 1200
Alb	Alb	Alb	Alb	Alb
Girdle	Girdle	Girdle	Girdle	Girdle
Amice	Amice	Amice	Amice	Amice
Stole	Stole	Stole	Stole	Stole
Maniple	Maniple	Maniple	Maniple	Maniple
Dalmatic	Dalmatic	Dalmatic	Dalmatic	Dalmatic
Chasuble	Chasuble	Chasuble	Chasuble	Chasuble
Sandals	Sandals	Sandals	Sandals	Sandals
Pallium	Pallium	Stockings	Pallium	Pallium
			Subcingulum	Stockings
			Rational	Subcingulum
			Mitre	Mitre
			Gloves	Gloves
			Ring	Ring
			Staff	Staff
				Tunicle
				Orale

Bibliography: Catholic Dictionary; O'Brien, History of the Mass; Hierurgia, Rock; Sacra Liturgia, Vander Stappen; De SS. Eucharistia, Gasparri; Monuments of the Early Church, Lowrie; Vestiarium Christianum, Marriott; Ecclesiastical Vestments, Macalister; Irish Eccles. Record, Jan., May, 1906, April, June, 1907; Am. Eccles Review, Feb., Sept., 1890, Feb., 1891, June, 1892, July, Aug., Sept., Dec., 1904; Origin of Christian Worship, Duchesne.

CHAPTER XXXV.

SACRED VESTMENTS—THE AMICE.

What are the Sacred Vestments employed by a Priest in Celebrating Mass?

Six: Amice, alb, cincture, maniple, stole and chasuble.

What is the Amice and how does it derive its name?

It is a rectangular piece of linen about three feet long and two feet wide, with a string at two of its upper corners by which to gird it on the shoulders of the wearer, and a cross on the middle of the upper edge which the priest kisses when vesting. Its name is derived from a Latin verb, *amicire* (to clothe or cover).

Is it known in the Liturgy by any other name?

It is also called Humeral from the Latin *humerus* (a shoulder); Anabolagium from a Greek synonym of a cloak; Ephod, because it resembles the Aaronic garment of that name. This last analogy is rejected by modern authorities.

What was the Primitive Use of the Amice?

It is uncertain. It might have been a neck-cloth introduced for reasons of seemliness, to hide the bare throat, or again a kerchief which pro-

tected the richer vestments from the perspiration, so apt in southern climates to stream from face and neck, or perhaps a winter muffler protecting the throat of those who in the interest of church music had to care for their voices. The subdeacon at his ordination receives the amice from the bishop, who says to him: "Receive the amice by which is signified the discipline of the voice" (*castigatio vocis*). Whilst we have lost the exact meaning of this phrase, it seems to have reference to some primitive use of the amice as a sort of muffler to protect the throat.

With more assurance we can affirm the amice was destined as a covering for the head, neck and shoulders, it being the first vestment donned. As a head covering it remained in vogue until the tenth century, when it was replaced by the ecclesiastical cap, or berretta. Many of the older Religious Orders, like the Capuchins and Dominicans, still wear the amice after the fashion which prevailed in the Middle Ages. It covers the head and shoulders as the full-vested priest goes to the altar. There he throws it back from the head, giving it, as it hangs about the neck and over the chasuble, the appearance of a small cowl. It thus forms a sort of collar to protect the stole and chasuble from contact with the skin. On his return to the sacristy, the amice is again drawn over the head, and thus in passing to and from the altar, it is used as a head-cover-

ing in lieu of the modern berretta. With the exception of the older Religious Orders, this method of wearing the amice has fallen into desuetude for the clergy at large, and the only surviving trace of it is the rubric directing that in putting it on, the amice should for a moment be laid upon the head before it is adjusted about the neck.

What is its Material?

Linen, woven from the fibre of flax and hemp, is the only permissible material. A little cross must be sewed to, or worked upon the amice in the middle, which the priest is directed to kiss when assuming it.

What is the Mystical Meaning of the Amice?

It may be gleaned from the prayer recited in donning it: "Place upon my head, O Lord, the helmet of salvation for repelling the attacks of the evil one." It is part of the armor of a soldier of Christ, and reminds him that life is a warfare in which he must strive for the victory.

Who is entitled to Wear the Amice?

The amice being a sacred vestment should not be worn by clerics below the grade of sub-deacon.

Is the Amice always put on before the Alb?

Ordinarily, it is. In the Ambrosian rite, however, it is donned after the alb. The Pope, when pontificating, wears a sort of second amice of striped silk called *fanon*, which is assumed after

the alb and then folded back over the neck of the chasuble.

When did the Amice become a Liturgical Vestment?

It is uncertain. Theodulph of Orleans (821) and Walafrid Strabo (849) make no mention of it. The "Admonitio Synodalis," credited to the ninth century, distinctly enjoins that no one must say Mass without amice, alb, stole, maniple and chasuble.

Is the Amice Synonomous with the Almuce, also styled Amys or Amess?

It is not. The Amuce, from the Teutonic *Muce* (cap or hood) and the Arabic article *al*, probably a Spanish prefix, was a hood lined with fur, and, like the cassock, designed to protect the priest from cold. In winter, the churches, never very warm, would have been uninhabitable before the invention of heating stoves or furnaces had it not been for comfortable articles of apparel such as these. It was shaped so that it could lie over the shoulders as a tippet, or be drawn over the head as a hood. The cloth exterior was black usually, like the cassock, and the fur lining varied in color and quality with the rank of the wearer. Doctors of divinity and canons wore an almuce lined with gray fur, and all others a dark brown fur. About the year 1300 the almuce as a hood was superseded by a cap.

CHAPTER XXXVI.

THE CINCTURE.

What is the Purpose of the Cincture?

CINCTURE.

To gather up the long and broad alb that it may be fitted closely to the body. It is tied about the waist to keep the alb in its proper place. Laborers, soldiers and pilgrims were wont to gird themselves to secure their long loose garments to facilitate their movements.

By what Other Names is it Known?

It is also called zone, girdle, band or belt.

What is the Material of the Cincture?

The ancient usage favors linen cinctures. Wool is also permitted. (Decree of December 23, 1862). Silk is also tolerated, because to the question, whether a priest could use a silk cincture, the Sacred Congregation of Rites (Decree of January 22, 1701) replied that a linen cincture would better meet all the proprieties.

What is the Color of the Cincture?

Formerly it varied in color to harmonize with

the color of the vestments. Now it is almost exclusively white, although other colors may be used according to the option of the priest. Terminating both ends are two large tassels of the same color as the cord.

What was its original Shape?

It was wide like a sash, of silk and cloth of gold and studded with gems.

What is the Form of the Cincture in the Oriental Church?

Among the Greeks and Syrians the cincture is broader than ours, and instead of being knotted is buckled in front with a hook or clasp.

What is the Subcingulum or Succinctorium?

It takes the form of a girdle passed around the alb, and having on the left side a maniple-like appendage. Innocent III, writing at the beginning of the thirteenth century, describes the vestment as peculiar to bishops. Now we know it is reserved for the exclusive use of the Pope. The history of its origin and use is the most curious and difficult of all the priestly vestments. Very probably it is a modification into an ornament of something designed for a natural requirement. When the maniple became too narrow, and too richly embroidered for use as a handkerchief, a plain piece of cloth may have been substituted for it which would require a pocket in

which to place it Again, a receptacle would be needed for the thumbstall or thimble placed on the thumb, after it had been dipped in chrism, to keep it from soiling the vestments, and also for the metal "apples," in which hot water was placed when the day was cold. The subcingulum may have supplied these wants.

What is the Symbolic Significancy of the Cincture?

It is revealed in the following prayer which the priest says in assuming it: "Gird me, O Lord! with the cincture of purity and extinguish in my loins the heat of concupiscence that the virtue of continence and chastity may abide in me."

CHAPTER XXXVII.

THE ALB.

What is the Alb?

It is a white linen vestment, with close fitting sleeves, reaching nearly to the ground and secured around the waist by a girdle.

ALB

By what names has it been known?

In the past it has been known by various names: *tunica linea* (linen tunic) from its material; *tunica talaris* and *talaris* (ankle tunic) from *tali* (ankles) because it reaches to the feet; *camisia* (shirt) from the shirt-like nature of the garment; *alba* (white) from its color; *alba Romana* (Roman alb) to distinguish it from the shorter tunics which found favor outside Rome.

What name alone survives in our day?

The name of alb or *alba* (white) is almost the only surviving name.

Is there any difference between the Liturgical Alb and the Albæ Vestes (white garments) of Medieval Writers?

The alb is ordinarily a clerical garment, although laymen are sometimes clothed in it in Corpus Christi processions, notably in the ancient city of Aigues Mortes, where the writer witnessed this use of it. The *Albæ Vestes* were, however, the white garments assumed by the newly baptized on Holy Saturday and worn until Low Sunday, which was consequently known as *Dominica in Albis* (deponendis), the Sunday of the (laying aside of these) white garments. Possibly our Whit Sunday, the Sunday after Pentecost baptisms may derive its name from a similar practice. These white garments were also called "Chrismals."

What is the origin of the Alb?

It is impossible to speak positively of the origin of this vestment. Medieval liturgists who favored the Mosaic origin of the vestments imagined they found its counterpart in the Kethonet, a white linen tunic of which we read in Exodus, ch. XXVIII, v. 39. But a white linen tunic also formed a part of the ordinary attire of both Romans and Greeks under the Empire, and most modern authorities, like Duchesne and Braun, think it needless to look further for the origin of the alb.

Where is the first mention of it as an item of ordinary dress?

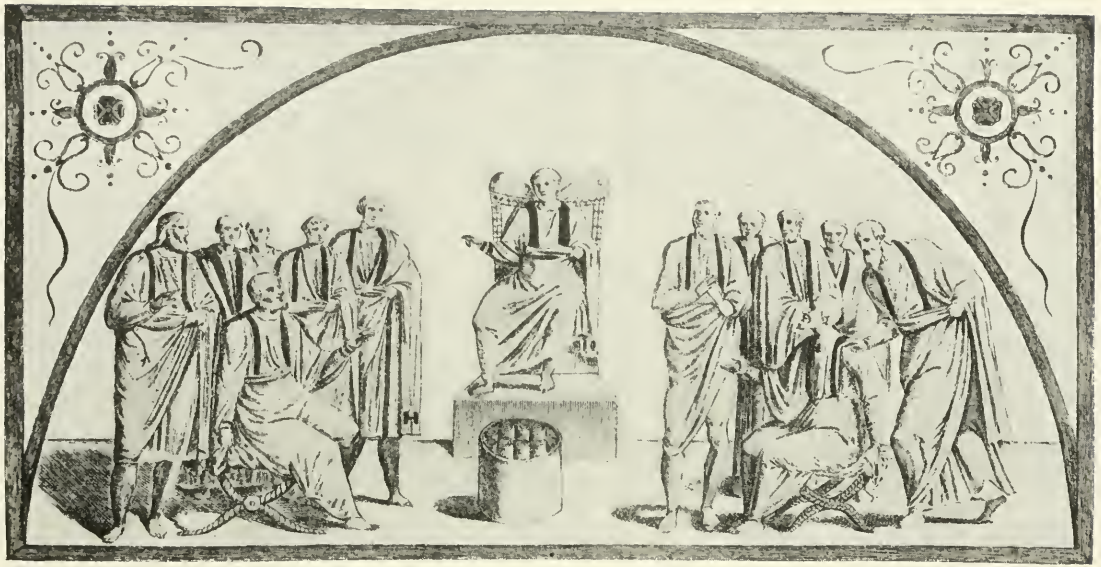
In a passage of Trebellius Pollio, who speaks of an *alba subserica* (a half silken alb) mentioned in a letter sent from Valerian to Zosimus, Procurator of Syria (260-270).

What was its Shape and Use in everyday life of the Roman Citizen?

Of the garments worn in everyday life by the Roman citizen, the innermost was the *tunica talaris* (ankle tunic) or long tunic. It was white and usually of wool. It was called talaris, or long, because being the alb of ceremony, it was distinguished from the short tunic, used when freedom was required for active exertion. The tunics of senators and knights were specialized by two strips of purple, in the former case broad (*lati clavi*) in the latter, narrow (*angusti clavi*) which crossed each shoulder and descended both before and behind as far as the bottom of the garment.

The tunic was originally a sleeveless garment. An age of luxury gradually introduced a new kind of tunic provided with sleeves. The older or sleeveless tunic was called *colobium*, a Latinized form of a Greek adjective signifying *docked* or *curtailed*. The sleeve tunic was named *tunica mancata* (long sleeved tunic) or *tunica Dalmatica* (Dalmatian tunic) from the name of the province, Dalmatia, to which its invention is ascribed.

FROM THE CEMETERY OF SS. PETER AND MARCELLINUS, ROME. ILLUSTRATING THE CLAVUS.



CHRIST AND THE TWELVE APOSTLES. FROM THE CEMETERY OF ST. CALLIXTUS, ROME, ILLUSTRATING THE CLAVUS

Although the use of this latter garment, in the beginning, was discredited as effeminate, it eventually ousted its more austere rival from popular favor, for we find that anno. 258, St. Cyprian of Carthage, wore a *tunica dalmatica*, over which was a *byrrhus*, or cloak, when led out to martyrdom. At such a solemn crisis, it is incredible that Cyprian would have assumed a merely luxurious garment, and equally incredible that he was robed in ecclesiastical vestments.

How does the Liturgical Alb compare with this Tunica Dalmatica?

It also has the tight sleeves reaching to the wrist. Both are worn in the same manner, and both reached to the feet. The ancient frescoes represent ecclesiastics wearing albs which show ornaments disposed like the *clavi* (bands) of the *tunica talaris*. These *clavi* by their relative width distinguish representations of Christ from the Apostles, and help to discriminate between the figures of ecclesiastics of different ranks.

When and by Whom is it first recorded as a Mass Vestment?

Pope St. Sylvester (253-257) ordained, "that deacons should use the *dalmatica* in the church, and that their left hands should be covered with a cloth of mingled wool and linen." (Migne, Patrol. vol. CXXVII, 1514). The left hand covering refers to the maniple. The Pseudo-Alcuin

tells us that, "the use of the *dalmaticæ* (long-sleeved albs) was instituted by Pope Sylvester, for previously, *colobia* (sleeveless albs) had been worn." (Migne, vol. CI, 1243). St. Isidore of Seville (560-636) also refers to it. (Migne, LXXXII, 635). The forty-first Canon of the Fourth Council of Carthage (400) ordains that the deacon shall wear an alb only "*tempore oblationis tantum vel lectionis*" (during the Mass or liturgical reading). (Labbe, Sacrosancta Concilii (1671) vol. II, col. 1203). The first Council of Narbonne (589) enacts that, "neither deacon nor sub-deacon, nor yet the lector shall presume to put off his alb until after Mass is over." (Labbe, vol. 5, col. 1030).

In Use and Shape how has this Vestment Varied?

Until the middle of the twelfth century, all clerics wore the alb in their sacred functions, assisting at Mass, or a Synod and taking Communion to the sick. In the monasteries, not only the officiating monks wore the albs, but also those who sat in the stalls. Since the twelfth century, the surplice has gradually been substituted for the alb, except for sub-deacon, deacon, priest and bishop actually officiating. At present it is little used outside Mass.

In form the vestment has not changed, except in the enlargement or contraction of its lateral dimensions. Prior to the ninth century it was of

generous size, because the cassock and inner garments were worn under it, and the cassock of that age was usually lined with fur, making it a clumsy garment. This flowing robe, by experience was found to seriously impede the priest in some of his functions, for instance in administering Baptism by immersion. A close-fitting alb was adopted for use on such occasions, and this baptism-alb became the parent of the more contracted medieval alb which came into general use in all the offices of the Church.

Will the Alb now admit of Ornament?

It admits of lace as an ornament, and also a colored lining behind the cuff of the sleeves (decree of July 12, 1892) although the Congregation of Rites had prohibited this by a former decree.

What was the Ornamentation of Albs in former ages?

Rich and heavy embroideries decorated the lower edge, wrists and neck. In the thirteenth century the fashion of "apparels" came into vogue. These were oblong patches of rich brocade, or embroidery sewed to the lower rim, the wrists, breast or back, or both. Later, except in Milan in the Ambrosian rite, these albs disappeared before the introduction of lace as an ornament.

What is the Material and Color of the Alb?

The body and sleeves must be made of linen;

hence cotton or wool is forbidden. By a decree of the Sacred Congregation of Rites (May 15, 1819) cotton albs and amices then in vogue were allowed until worn out. Their successors must, however, be linen. The same privilege was denied for corporals, palls and purificators. For Spain it was decreed that a special vegetable fibre, not hemp, but kindred to it, was improper material. (Decree of August 13, 1895). In the Vicariate of China, a vegetable fibre called "hia-pou" of the same family as hemp, was permitted because of a long enduring custom, poverty and difficulty of procuring linen. (Decree, June 27, 1898). The color must now be white. Medieval inventories show blue, red and black albs, and albs made in silk, velvet and cloth of gold. In isolated instances the use of silk and colored albs still lingers in the East and West.

What is the Significancy of the Alb?

According to Pope Innocent III (1198-1216) the alb from the purity of its color denotes newness of life. This was exemplified in the practice of clothing the newly-baptized in white garments with these words: "Receive this white and spotless garment, which you are to bear before the tribunal of our Lord Jesus Christ, that you may possess eternal life. Amen."

Priests of the Latin Church put on the alb with this prayer: "Purify me, O Lord! and make me clean of heart, that washed in the blood of the Lamb, I may possess eternal joy."

CHAPTER XXXVIII.

THE MANIPLE.

What is the Maniple?

It is a small strip of cloth, uniform in material with the stole and chasuble, embroidered with a triple cross—one in the middle and one at each of its extremities, worn on the left wrist, to which it is attached by a pin or string. It is of the same width as the stole and is about two feet long. When in place, it hangs equally on both sides.

What are its Ancient Names?

Maniple, *fanon* (fano, to dedicate), *sudarium* (sweat-cloth), *mappula* (small napkin), *linteum* (linen-cloth) and *mantele* (napkin).

From what source do we obtain a knowledge of its use?

The early Christian monuments fail to furnish any illustration of the unfolded towel upon the shoulder of the deacon, and its stages of development between that and the narrow band of cloth as we know it now. The Pagan monuments, however, are more responsive and give us frequent examples of such a towel borne upon the left shoulder of *camilli* (youths who ministered at the sacrifices), and *delicati* (table-servants), and of

the *contabulatio* (folding or plaiting), which this *mantele* underwent, notwithstanding its strictly practical purpose. The Rt. Rev. Monsignor Wilpert, Protonotary Apostolic, in his "Un Capitolo di storia del Vestiario," reproduces and illustrates many such monuments. They reveal it in the early part of the Empire as, on one side, rough (*villosum*, like Turkish towelling), and afterwards of fine linen which permitted it to be neatly folded.

To whom was its use first appointed?

Vander Stappen testifies that, primitively, all those who offered, or accepted anything at the altar had the hands covered with a white napkin. In the fourth century it was reserved to the deacons of Rome as their peculiar privilege, to cover the left hand with the mappula whilst serving at special functions.

Why was it given to the Deacon?

Such a towel was demanded by the deacons in the early period because their service was then far more material than it is now. Part of the support of the clergy was furnished by offerings received by the deacon, out of which he had to separate the bread and wine for the Mass. In the Mass itself, the sacred vessels were larger as the consumption was more frequent, if not greater, and the purifying of these was the deacon's exclusive duty. It was also his privilege to minister

to the celebrant with water and towel for the washing of his hands.

What was the Original Use of the Maniple?

It served as a towel, or napkin and kerchief to absorb the perspiration of the wearer, and dry the hands to prevent the soiling of the vestments. Alcuin, in the ninth century, thus refers to it:

"The little kerchief which is worn on the left hand, wherewith we wipe off the moisture of the eyes and nose designates the present life in which we suffer from superfluous humors."

Amalerius, a contemporary, also testifies: "We carry a handkerchief (*sudarium*) for the purpose of wiping the perspiration." It had, therefore, nothing in common with the *mappa*, or signal-cloth, with which the Emperor and higher officials gave the sign for the games.

How was the Maniple worn?

In its towel and napkin form it was carried on the left shoulder and over the left hand. In its liturgical form it was first worn over the fingers of the left hand, as may be seen in the figure of Archbishop Stigand in the Bayeux tapestry. This arrangement was most inconvenient as it was constantly liable to slip off, and the fingers had to be held in a constrained attitude throughout the service. It was early found more convenient to place the vestment over the left wrist, to which it is attached by pin or ribbon. The few effigies

which represent it on the right wrist are unauthorized by any liturgical rule, and can only be attributed to the blunder of the engraver or sculptor.

When did the Maniple become a Liturgical Distinction?

At the end of the fourth century, when the Council of Laodicea forbade its use to sub-deacons and the inferior clergy.

What are the steps of the development of the Maniple into a Liturgical Vestment?

In the sixth century, John, Archbishop of Ravenna, petitioned Pope St. Gregory the Great, to permit his minor clergy to wear the maniple in imitation of the clergy of Rome, which was granted only to the first deacons of Ravenna. In the eighth century, the Pope began to wear it on his left hand. Rome and Ravenna monopolized its use until the tenth century. This date fixes its limit as a handkerchief. Thenceforth it began to be worn as a liturgical vestment, and by the twelfth century it was in general usage, not under the form of a simple white kerchief, but as an ornament of symbolical significancy, of the same material as the stole and chasuble. The twelfth century determines the date when the maniple was given to sub-deacons in their ordination.

When is the Maniple Assumed?

By priest, deacon and sub-deacon it is assumed

after the cincture and before the stole, when these ministers are vesting for special functions. It is assumed by a bishop-celebrant only after he has been entirely vested, and has proceeded in the Mass to the "indulgentiam" after the Confiteor, just prior to his ascent to the altar.

Why is the Bishop invested with the Maniple at that time?

To perpetuate the memory of an ancient custom when the ample and enveloping chasuble completely covered the celebrant. This chasuble was folded back over the hands by the deacon and sub-deacon just before the celebrant ascended the altar steps to begin Mass, and only then was the maniple given because its employment was impossible before. Now by the curtailment of the chasuble this is rendered unnecessary, but the love of her ancient days, and her desire to impress them upon the veneration of her children prompts the Church to continue the antique custom in a bishop's Mass only.

What determines the use and the non-use of the Maniple?

Its ancient usage as a linen napkin covering the hands when receiving the offerings of the faithful and delivering them to the celebrant in the Mass. In accordance with this custom, the maniple is not put on by the celebrant until after the Asperges, and is removed for Benediction and

the Absolution after a Mass of requiem, and is not worn at Vespers. This is another memorial of its primitive use.

Is the Maniple a Vestment in the Oriental Church?

The maniple of the Eastern is very different from that of the Western Church. Two maniples are worn, one on each arm, taking the form of ample, loose surplice sleeves fastened to the wrists by a silken string. The bishop's maniple is decorated with an *icon*, or image of the Saviour which is presented to the people to be kissed. These maniples are called *Epimanikia*, (something worn on the hand) from Greek *epi*, upon, and Latin *manus*, a hand.

What is the Significancy of the Maniple?

It signifies:

(*a*) The chains whereby Christ was bound to the column of flagellation.

(*b*) The tears of penance and the labors and fruits of a good life. When the priest assumes it, he says: "May I deserve, O Lord, to bear the maniple of weeping and sorrow in order that I may reap joyfully the reward of my labors."

The bishop in ordaining a sub-deacon says whilst investing him with the maniple: "Receive the maniple by which is tokened the fruit of good works."

CHAPTER XXXIX.

THE STOLE.

PREACHING AND BENEDICTION STOLE

What is the Stole?

It is a band of cloth of the same material as the maniple and chasuble when worn by a full-vested priest and deacon, ordinarily of the same width as the maniple but very much longer. When worn by the priest at special functions like Benediction and preaching, its texture is distinctly precious with rich ornamentation and larger than the Mass-stole.

The stole in use for confessions, sick calls and the administration of the sacraments is of humbler material and more contracted in size.

SICK AND CONFESSION STOLE

How is the Stole Worn?

The Mass-stole is worn around the neck by the bishop and abbot when pontificating, pendent on both sides, and not crossed at the breast,

because the pectoral cross has been already donned. It is carried by the priest in the same manner, with the exception that it is crossed on his breast and held in position by the cincture. The earliest representation of an episcopal stole is given in a mosaic of the early sixth century at Ravenna. Priests generally wore the stole like the bishops. The practice of crossing it on the breast is ancient, but did not become general until a late period. It is worn by the deacon only on the left shoulder and carried to the right side under the arm where it is crossed and held in place either by the cincture or a small connecting band. This mode of wearing it suggests his inferiority to the priest and his freedom of service by leaving the right hand unencumbered when ministering at the altar. In functions outside the Mass the priest wears the stole equally pendent on both sides.

Who has a right to wear the Stole?

All in sacred Orders, including deacons. The Council of Laodicea, (364) prohibited the stole to lectors and sub-deacons. "The Levite (deacon) ought to wear one Orarion (stole) on his left shoulder because he orates, that is preaches."

When and why is the Stole worn?

The rubrics prescribe, or custom sanctions the wearing of the stole in all functions where graces

and blessings are imparted, like in all that concerns the Blessed Eucharist, the administration of the sacraments, the use and blessing of sacramentals, and often in preaching. Because it is a symbol of spiritual power and jurisdiction, it was formerly more frequently worn, and a Council of Mayence (813) ordered priests to wear it "without intermission."

The present discipline restricts its presence to those functions wherein this spiritual power is exercised and applied. As an emblem of jurisdiction among priests it holds a significancy akin to that of the pallium among archbishops.

What was the original name of the Stole?

Orarium.

What is its Derivation?

The origin and use of this vestment have been a source of much research to scholars. Here is a list of possible derivations:

(1) *Ora*, because used to wipe the face.

(2) *Orare*, because used in prayer.

(3) *Hora*, because it indicated the time of the various parts of the service.

(4) *Ora*, (a coast) because claiming to be originally the edging or orphrey of a lost garment.

How do Authorities vary in Determining the Origin of the Stole?

The Council of Toledo (633) inclines to a derivation from *orare*, to pray. Cardinal Bona finds its source in No. 4 and conjectures that it is merely the ornamental selvage of what was the real stole of the ancients. O'Brien traces its origin to No. 3, as if it were used as a signal cloth, to indicate the progress of the Mass, and he claims to find corroboration of this usage of the stole in the Eastern Church of to-day. Marriott, Vander Stappen, Rock, Macalister, Walter Lowrie, Gihr and all more recent liturgists find its prototype in No. 1, *Ora*, because employed as a kerchief, towel or scarf.

According to this Theory what was its Primitive Use?

The towel and scarf-use seems to have been distinct and peculiar to different grades of the clergy. For example, with deacons, the Orarium was a towel, and then it was easily confused with the maniple. Indeed, it is very possible that stole and maniple went by the common name of Orarium, when worn by a deacon. In this relation the two earliest church writers to mention this vestment are St. Isidore of Pelusium (Ep. I, 136) and the preacher of the sermon on the Prodigal Son, credited to St. Chrysostom. Both call it "*othone*" (linteum, linen) which is the same as our towel. It was worn by deacons on the left shoulder. One compares it to the towel of Our

Saviour when washing the Apostles' feet; another recognizes in it a likeness to Angels' wings.

But the Orarion or Orarium was also a scarf. St. Ambrose speaks of the dead face of Lazarus as bound with an Orarium, and St. Augustine employs the same term to describe a bandage used to protect a wounded eye. This scarf-use of the Orarium, peculiar to priests and bishops, explains the mode of their wearing it, as distinguished from deacons. When a towel, it was linen. When a scarf, its texture was that of white wool or colored silk and worn around the neck and under the chasuble, as it is now, for it was properly a neck-cloth.

The tunic of those primitive days was without collar, and the dalmatic and chasuble had apertures too broad to afford any protection for the neck. The neck demanded care in the severe cold, and the dignity of the service prescribed that the necks of the ministers be covered. As the neck scarf was in vogue at the end of the Empire, priests and bishops took the model and usage of the Orarium or stole from it. When the deacon's Orarium had become a mere ornamental scarf it differed from that of the priest only in the method of its wearing. For example, bishops wore it over the chasuble, priests under the chasuble, and deacons over the left shoulder, hanging straight down at front and back, and not crossed under the right arm as now.

GREEK DEACON

What looks like the contemporary heir of this ancient scarf as to use and material is that distinctly Papal vestment called the *Orale* or Fanon from *fano* (banner) worn only by a Pope when solemnly celebrating. This Fanon is an oblong piece of white silk gauze about one yard long with transverse stripes of gold, blue and red. It is cast upon the head of the Pope like a hood, and its two ends crossed and carried to the right and left shoulders, and there retained until the Chasuble is assumed, when the Fanon is thrown back and adjusted to the neck and shoulders of the vestment like a tippet.

As, however, it is also the name used for the lappet of a mitre, and is an old form of amice, and also the title of the linen cloth for handling the holy vessels and the Offertory bread, its origin is difficult to trace.

What is the History of the Orarium in its Civic Relations?

Originally, the word is connected with *os*, the

mouth, of which *or* is the real root-form, or in its plural form, *ora*, the face. Then it may be regarded as equivalent to our own "handkerchief." It is curious that the earliest reliable mention of it does not present it as a handkerchief, but as a scarf. We first hear of it in Trebellius Pollio, a writer of the fourth century and a contemporary of Constantine. He narrates how the Emperor Gallienus (260-268) sent to Claudius, his successor, four *Oraria* as an imperial present. A few years after, the Emperor Aurelian (270-275) was the first to distribute *oraria* as presents to the people, to be used by them "*ad favorem*," that is probably as colors to be worn and waved at the circus when the public games were on, much in the same way as ribbons of various colors are worn now "*ad favorem*" among ourselves as emblems of fraternities of rival schools.

As representing a period a little later, we recognize in the group of courtiers attending the Emperor sculptured on the arch of Constantine a ribbon or scarf distinguishing some of them, presenting nearly the appearance of a "ribbon" of knighthood, such as is worn as an honorary distinction in our own day. This broad ribbon or scarf corresponds in general appearance to the orarium on the earliest ecclesiastical monuments.

The orarium was also spread over the head and shoulders by women in time of prayer, falling about them like a veil.

These facts create a presumption of the adaptation of these *oraria*, with certain modifications, to Christian use of distinctive insignia in the Church of what had been previously used in secular life as marks of special privilege, or of official dignity. The fact that the date of these adaptations, both in East and West, is not earlier than that "of the peace of the Church" so called, in the time of Constantine, adds considerably to the probability of this conjecture because of the more fully developed organization which then first became possible.

The vestment now known in the Western Church as a "stole" was called orarium (not stole) till the close of the Transition Period. The Greek word *Stole* is never used in the Latin sense of a "stole," but retains in ecclesiastical and Byzantine Greek its older classical meaning.

What is the Meaning of "Stole" according to Classic Greek?

In the Prophet Ezekiel (chap. XLIV, v. 19) we read: "And when they (the priests) go forth out of the outer court they shall put off their garments." The word "garment" is translated in the Vulgate, "*Stolas*" (stoles). It is used either:

(*a*) As a generic term for the entire vesture of the priest considered as a whole; or

(*b*) Generally in the plural *Stolai*, or particular vestments spoken of as portions of that whole; or

(*c*) Of a vestment distinguished by beauty or rank.

When in the Western Church was the Stole used in the Technical Sense which it now Bears?

In the ninth century. By the twelfth century the new name had superseded the ancient one very generally. The Roman Pontifical, however, in the ordination of a priest still employs the two terms, "orarium" and "stole" to describe this vestment.

What Special Decrees were Promulgated by Councils with Reference to the Stole?

To restrain a laxity in the wearing of the stole, the fortieth act of the Fourth Council of Toledo (633) decreed that only one orarium is to be worn, and by deacons over the left shoulder. This rule does not seem to have been observed outside Spain, for in the Pontifical of Landulfus (ninth century) there is a representation of ecclesiastics wearing two *oraria*, one over each shoulder.

The second Council of Braga, in northern Portugal (563) decreed that "since in some churches of this province the deacons wear their *oraria* hidden under the tunic, so that they cannot be distinguished from the sub-deacons, for the future they must be placed over their shoulders."

The fourth Council of Braga (675) made an important decree regulating the wearing of the *orarium* by priests which has since been universally followed. The vestment was to be placed round the neck, over each shoulder, crossed in

front and secured in this position by the girdle. Excommunication is the the penalty for any violation of this injunction.

The Council of Mayence (813) ordered that priests should always wear their *oraria* as a "distinct symbol of sacerdotal dignity"—a custom which at present is restricted to the Pope.

What Unusual Ornaments were Carried on the Earlier Stoles?

Many of the stoles and maniples of the Anglo-Saxon Church had little bells of gold and silver attached to them which emitted delicate music when the minister changed his position.

What is the Form of the Stole in the Eastern Church?

GREEK PRIEST

It is called Epitrachelion (worn upon the neck), and instead of being parted as with us to allow it to hang equally on both sides, it is made of one piece, with a seam down its middle, and an opening at the top wide enough to allow it to be passed over the priest's head. It is suspended in front of the priest, reaching nearly to the instep.

What is the Symbolic Meaning of the Stole?

It may be ascertained by the prayers uttered in its investiture. The bishop gives the stole to the newly-ordained deacon with the words: "Receive this shining white stole from the hand of God; fulfill your ministry; for God is powerful to increase His grace in you." When the bishop places the stole on the new priest in the form of a cross, he says: "Take upon you the yoke of the Lord; for His yoke is sweet and His burden light." When vesting for Mass, the priest dons the stole saying: "Give me anew, O Lord, the robe of immortality, which I have lost by the prevarication of our first parents, and although I am unworthy to approach Thy holy Mysteries, may I yet merit eternal joy."

CHAPTER XL.

THE CHASUBLE.

What is the Chasuble?

CHASUBLE, (FRONT).

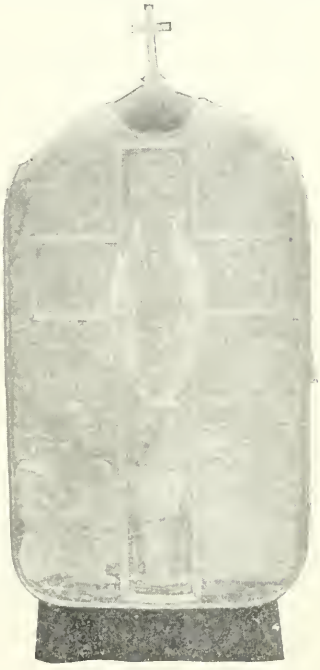
It is the outer, or super-vestment which is last assumed. In its present form it is open at both sides and top, and as it is passed over the head to rest on the shoulders it reaches to the knees in front, and a few inches lower behind.

By what Names is it described?

(*a*) *Amphibalus*, from the Greek, to clothe. This was its name in the ancient Gallican Liturgy which Charlemagne suppressed at Papal solicitation.

(*b*) *Infula* (fillet) in many documents from the twelfth to the fifteenth century, in Germany,

England and France. According to classical usage, *infula* meant that long band of linen or wool which was fastened about the head of pagan priests, or hung round the neck or body of the victims to be offered in sacrifice. It was also used as the insignia of imperial or magisterial rank and had nearly the meaning of an "official vestment," the context to determine its special character.



CHASUBLE, (BACK).

(*c*) *Paenula* (from Greek *phainolion*, a cloak).

(*d*) *Planeta*, Italian Pianeta—from the same root from which our planet is derived, viz., the Greek word to "wander," because its ample folds seemed to wander over the body. This is the popular title at Rome and in Italy.

(*e*) *Casula*, a diminutive of *casa* (a hut) because like a little house it covered the whole body. This is the favorite name outside Italy, and hence

in Spanish it is "Casulla," in French, "Chasuble," in English, "Chasuble," in German, "Casel," in Flemish, "Kasuifel."

The Roman Missal and the Ceremonial of Bishops refer to it as *Planeta;* the Roman Pontifical however as *Casula* sometimes.

Among these which is the Oldest?

Paenula.

What is the Material of the Chasuble?

Since Amalarius of Metz speaks of the chasuble as the "general garment of sacred leaders," its prominence and dimensions emphasize its importance in determining the impressiveness and character of Mass vestments generally. For this reason, its material and color regulate these qualities in the remaining vestments. The color is prescribed by the rubrics, but the material has a wide range, such as gold cloth, brocade, silk, wool and linen.

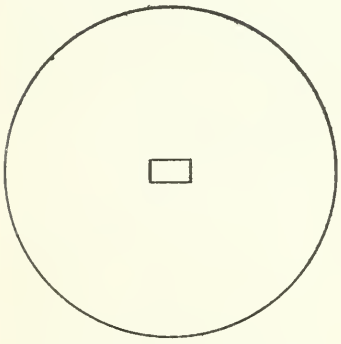
What is the Origin of the Chasuble?

The parent of the chasuble was an outer garment or storm cloak worn exclusively by slaves and peasants in the beginning. Plautus (B. C. 254) makes the first mention of it in the third century before Christ in the line:

"*Jamne abis? Libertas paenula est tergo tuo.*"

"Are you off then? Liberty is the overcoat for your back."—Mostellaria, or the Haunted House. Act IV, scene 3.

It was made of heavy woolen cloth and sometimes of leather. Instead of being wrapped about the body like the early *toga*, the head was thrust through a hole in the middle of it, and the body was snugly covered up as under a little cabin (*casula*). It was similar to the mantles worn by Alpine tourists, and to the cloak known as "poncho," except that it was longer and furnished with a hood for protection of the head from cold or wet. This primitive shape is still retained in many parts of the East. In the Arabic version of the Coptic Liturgies it is called *albornos* (the burnous) with which Eastern travellers are familiar. In width and length we have many varieties of the ancient pænula, ranging from the "fiddle-back" chasuble of late Roman use and the Benedictine scapular, to the full-orbed, elliptical sweep of a later day. The gradual exaltation of the pænula from the garb of slaves and peasants to one which senators and Emperors might wear in travelling is attested by Roman literature. To wear it as an ordinary dress in the city, in Republican days, was regarded as a grave breach of

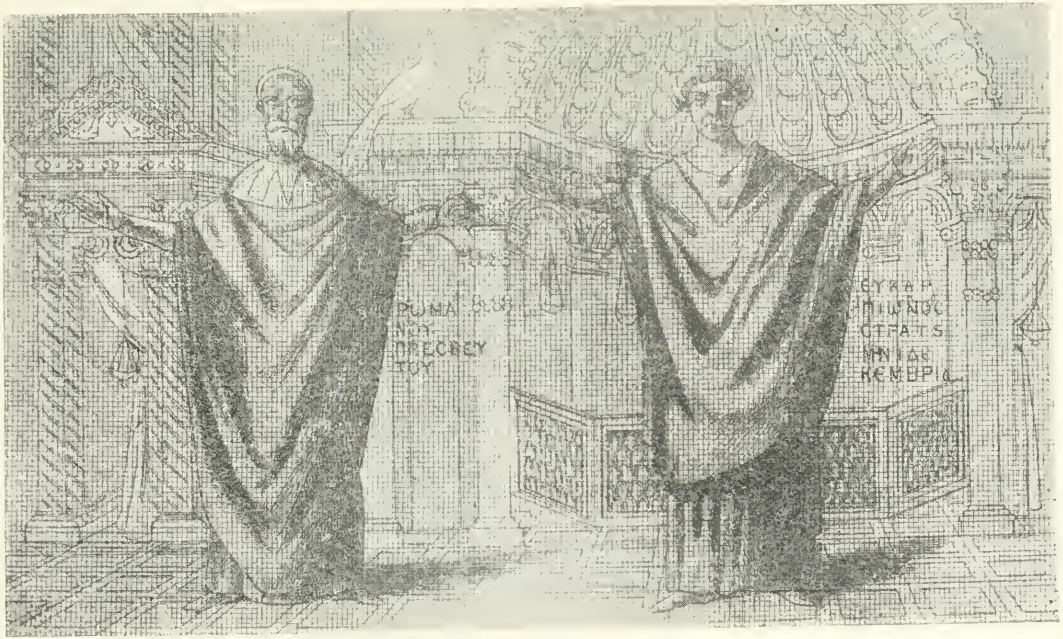


FIRST FORM OF CHASUBLE

etiquette and unbecoming a gentleman. As late as the second century of our era its plebeian associations forbade its use by an Emperor in the city, no matter the weather. In the third century a special permission was given by the Emperor Alexander Severus to senators to wear the pænula even *intra Urbem* (within the city).

The same decree forbade its use by women except when on a journey. It is not till 438, that we find the pænula installed in the place of the older toga as the distinctive garment of peaceful dignity, to be worn by senators to the exclusion of the warlike *chlamys*. A peculiar type of pænula called by Wilpert, "baroque" (1905) is seen in the frescoes of the catacombs. It is very long and full behind, but the front part is reduced to a small triangle which barely covers the breast. The same form seems to have been in use, at least occasionally, in the eleventh century as demonstrated by a picture of this date in the lower church of St. Clement, Rome. The Roman monuments lead us to suppose it was provided with a hood (*cucullus*) except for those worn in rainless Egypt. Even after the garment became a liturgical vestment, a vestige of the hood was preserved in the adornment, just as it is on the cope.

It was always dark in color, usually a chestnut brown, and in Egypt, brown or purple, solid throughout, without ornament, though the nar-



THE PRESBYTER ROMANUS AND ST. EUCARPION, SOLDIER AND MARTYR
MOSAIC IN THE CHURCH OF ST. GEORGE, THESSALONICA

row rectangular form was occasionally adorned with the *clavus*.

Mention Some Examples of its Use in the Early Church?

Many commentators suppose the cloak left by St. Paul at Troas with Carpus, which Timothy was to bring to Rome was a pænula (2 Tim. IV. 13). The mosaics of the catacombs, the mosaic portrait of St. Ambrose and the testimony of Sulpicius Severus (Dialog 2. 1) in reference to St. Martin of Tours (397) that he was accustomed to celebrate the Eucharist in a tunic and *amphibalus* are decisive proofs of the broad, round pænula.

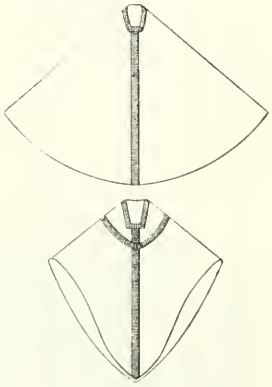
Are the Three Names, Casula, Pænula and Planeta Identical?

There is a strong probability that *in form* they were substantially the same. In the sixth and seventh centuries, however, a custom prevailed of distinguishing the casula as the humbler, simpler dress proper to poor men and monks, and the Planeta as the handsomer and more costly habit worn in ordinary life at Rome alike by senators and Popes, and in Spain, if not elsewhere, as the distinctive vestments of bishops and priests. The mosaic of St. Gregory and his father Gordianus, a Roman senator, represents them as wearing the Planeta.

Where is the First Mention of the Planeta as a Sacred Vestment?

In the Acts of the Council of Toledo (633). Even then it is spoken of not as an innovation or new garment, but as the recognized habit of bishops and priests. St. Isidore who presided at that Council thus describes it:

"The Casula is a garment provided with a cowl, the name being a diminutive from *casa*, a house, because like a little house it covers the whole man. In like manner people say that in Greek *Planetae* are so called because the border of the *planeta* "wanders" in vague lines about the body. For which cause some stars are called "*planetae*," as implying that their movement is erratic and divergent."



ANCIENT CHASUBLE
CHASUBLE OF 13-15TH CENTURY

What is the Liturgical Usage for the Triple Name of this Vestment?

There is no evidence to show that a vestment of Christian ministry was ever called paenula in the Latin churches, nor casula before the ninth century. Planeta was the name given to the super-vestment of the priesthood until the end of the eighth century.

When did the Planeta become a Liturgical Vestment?

In the fifth century. Until the eighth century it was worn in common by those in Minor Orders. Subsequent to that time it became the exclusive vestment of bishops and priests in the celebration of Mass, and also of deacons and sub-deacons with certain modifications. For example, the deacon and sub-deacon in High Mass during Advent and Lent wear chasubles folded in front, laying them aside during the chanting of the Gospel and Epistle—a custom mentioned by Hugo St. Victor (1140).

How Long did it Retain its Original Form?

Until the fifteenth century.

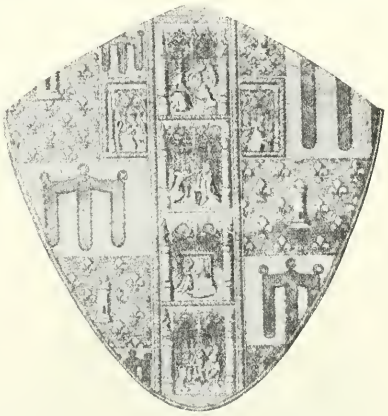
Why was its Primitive Form Changed?

CHASUBLE OF
ST. THOMAS OF CANTERBURY.
TWELFTH CENTURY

Because of the difficulty of providing a pliant, suitable material, especially in the sixteenth century. The introduction of the stiff, board-like cloth would have seriously encumbered the celebrant if the ancient shape had been adhered to. To facilitate his movements a slit

was cut in both sides, and thus the first step was taken in the development of the modern chasuble.

Another reason was the inconvenience of celebrating Mass with the old-style chasuble without the aid of a deacon and sub-deacon, as in many parts of the service it was necessary to fold and lift it up. As assistant ministers were not always at hand, and as private Masses became more frequent, a form of chasuble easily controlled by the priest became indispensable.

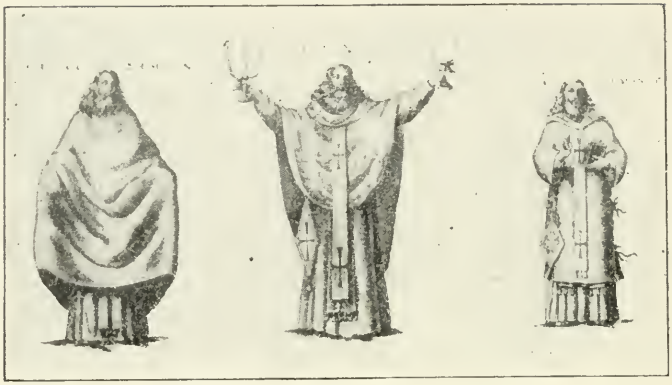


HALF ANTIQUE CHASUBLE
FIFTEENTH CENTURY

The only trace of the ancient chasuble now existing is discernible in a bishop's Mass, for the maniple is not assumed until after the "Confiteor," because it was then the assistants gathered up and arranged the borders of the encircling chasuble upon the arms preparatory to the bishop's ascending the steps of the altar.

Where is the Original Form of the Primitive Chasuble still Retained?

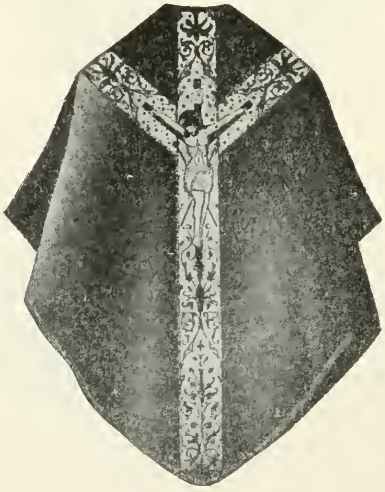
In the Greek Church.



GREEK VESTMENTS

What are the Prevailing Styles of Chasuble in the Latin Church?

The Gothic, the Roman, the Gallican or French, the chasuble of St. Charles Borromeo, which approximated the Gothic, and the chasuble of Gavantus the famous liturgist of the seventeenth century.



BERNARDINE CHASUBLE

How do these Chasubles differ?

In form there is a general conformity, and in dimensions there is a varying curtailment.

What is the present status of the Gothic Chasuble as a Liturgic Vestment?

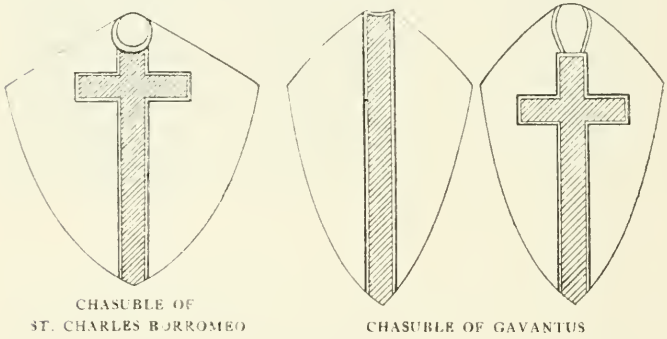
About 1850 there was a revival of the early Gothic, or pointed vestment accompanying a renewal of interest in Gothic architecture in England, France, Germany and Belgium, as a protest against the inartistic abridgment of the chasuble, and the question of its legitimacy was referred to the Sacred Congregation of Rites, who in turn assigned the whole subject to John Corazza, the Master of Apostolic Ceremonies, for final judgment. His decision was:

(1) That the Gothic chasuble was improper and must be discontinued.

(2) That all chasubles must conform to the Roman pattern.

This verdict was given in 1859, and it was not recorded till 1888. Meanwhile, in 1863, Cardinal Patrizi, the Prefect of the Congregation, on information that the decision was unacceptable to many bishops, because the Gothic chasuble had been a favorite vestment for many centuries, sent a letter to the Cardinal archbishop of Mechlin in which the verdict of 1859 was held in abeyance, and the bishops were invited to communicate to Rome the reasons for the introduction of the Gothic chasuble in their respective dioceses. There the matter rests. The reasons were not forthcoming, and according to Vander Stappen,

whilst the decision of Corazza fixes the norma of the chasuble, it is not definitive, and the way is still open for perhaps a favorable sentence for the Gothic type according to the Borromean and Gavantus pattern still worn in many churches.



CHASUBLE OF ST. CHARLES BORROMEO

CHASUBLE OF GAVANTUS

By a decree of August 23, 1889, prescribing the form of chasuble to be worn by missionaries of the Latin rite in the East, the Gothic chasuble was interdicted, which is interpreted as applicable only to the ample chasuble of the Greeks.

Why are Folded Chasubles Rather than Dalmatics Worn by Deacon and Sub-deacon in Penitential Seasons?

(*a*) Because the dalmatic was regarded from the earliest age as a festal garment, and, therefore, unsuited for a function in which the note of penance predominated.

(*b*) The dalmatic originated in the middle of the fourth century and was localized at Rome.

It had reached Milan and Arles in the fifth century and the Universal Church only in the ninth. This would leave a wide margin of antiquity devoid of it. Its place in those years was filled by the chasuble worn alike by all ranks of the clergy. The use of the chasuble as a substitute is an echo of that time—a form of reminiscence cherished by the Church. The temporary folds or plaits in front suggest the primitive all-encompassing planeta which required to be gathered back to leave the arms unimpeded. The present form of chasuble does not call for this treatment, but the object of it is rather reminiscent than practical. Likewise the deacon's assumption of the broad stole (*stolone*) in the active functions of the service bespeaks the chasuble rolled up and hung over his shoulder like a soldier's great coat, and also the impeding inconvenience of the early chasuble.

(*c*) The custom of discarding the dalmatic on penitential days began in Rome, and by the twelfth century the custom was universal. On such days the deacon either had no vestment over the alb, or put on instead the so-called *planeta plicata* (folded chasuble) of a dark hue. The only exception was Maundy Thursday when festal vestments were worn. In early times the dalmatic was rarely worn at requiem Masses, and it is only since the end of the Middle Ages its use has become general in solemn Masses for the dead.

Within Advent and Lent the usage now demands either the folded chasuble for deacon and subdeacon or the alb without dalmatic.

What is the Symbolic Significancy of the Chasuble?

It is an emblem of charity which clothes the soul as the vestment envelops the body. In assuming the chasuble the celebrant says: "O Lord, who hast said: 'My yoke is sweet and my burden light,' grant that I may so carry it as to merit Thy grace."

RUSSIAN GREEK VESTMENTS

CHAPTER XLI.

COLOR OF VESTMENTS.

What was the Original Color of Vestments?

In the oldest representations of ecclesiastics, to which we have access, their vestments were pure white ornamented with *clavi* (stripes); these were generally black, though St. Isidore refers to purple *clavi*. Previous to the tenth century, colored vestments are discernible in mosaics and fresco-paintings, but the combination of colors is so peculiar as to suggest a color-effect of artists to distinguish the various vestments from the background, and from each other. Benedict XIV, however, whilst affirming that vestments were white down to the beginning of the fourth century, also says that in that and succeeding centuries the practice developed of using a diversity of colors, as is demonstrated in monuments earlier than the seventh century.

Who First Mentions Colored Vestments?

Pope Innocent III in the thirteenth century.

How many Colors were in Vogue in his Day?

Four: White, red, black and green. Violet is omitted, but must have been introduced soon after, as Durandus (1280) makes special mention of it.

How many Colors are Prescribed Now?

Five: White, red, green, violet and black.

Are there any Supplementary Colors?

Rose-colored vestments are permitted on the third Sunday of Advent and the fourth of Lent, because then the prevailing penitential supplication of chant and prayer in the Liturgy is relaxed and a more joyous tone assumed.

Blue vestments by special Papal grant are allowed in the dioceses of Spain on the feast and during the octave of the Immaculate Conception, and on all Saturdays when a votive Mass of the Blessed Virgin is permitted. On all those days the use of the blue vestments is of obligation. In all other countries, they are absolutely forbidden, and to emphasize this prohibition, the decree granting the privilege to Spain is expunged from the recent edition of Decrees, not because the Spanish privilege is revoked, but to offset and frustrate the hope of obtaining a similar permission for any other local diocese.

Yellow vestments, as a rule, are forbidden whether of silk, brocade, wool or linen.

By a decree, however, of December 6, 1868, vestments of gold cloth are allowed and may be substituted for all other colors, except violet and black. This concession also applies to a yellow vestment partly woven of gold thread, but does not include the gold imitation.

What is the Prescribed Color of the Amice, Alb and Cincture?

White for the amice and alb. The cincture may conform to the color of the vestments.

What is the Obligation of the Rubric Relative to the Color of Vestments?

It is a precept of grave obligation. Rubricists agree, however, that prescinding scandal, there may exist circumstances where the rubric would not be compelling, as for example, the poverty of a church, and so great a demand made by officiating priests as to exhaust the appropriate colors.

What is the Symbolism of Vestment Colors?

White signifies purity and innocency of life—also glory and joy.

Red typifies fervor of spirit and charity, because the Holy Ghost descended upon the Apostles in fiery tongues—also blood shed for charity and faith.

Green bespeaks hope. As pilgrims and soldiers we walk through a weary life, struggling as we walk, and we should not faint on the way because we are sustained by Our Lord, who in person hath visited us, and by the grace of His Holy Spirit, and, therefore, like the living branch whose life is renewed, we should journey with an indestructible hope toward our true country. Because green holds a mid-place between white, black and

red, it is used when there is neither special joyousness, nor penitential lowliness, nor the profound sorrow of death.

Violet symbolizes the crucifixion and chastening of the body, and is used when the dominant note is that of penance and fast, and to denote sorrow for sin and hope of pardon.

Black represents death which robs us of the light of life and consigns us to the darkness of the grave. Its use voices our grief at the death of our Redeemer on Good Friday, and of His creatures whilst they are detained in Purgatory.

When are these various Colors Used?

White from the Nativity to the octave of Epiphany and from Holy Saturday to the vigil of Pentecost, in the Office and Feast of the Blessed Sacrament, in the Mass of Holy Saturday, on all feasts of Our Blessed Lord, except Good Friday, of the Blessed Virgin, of the Angels, of the Nativity of John the Baptist, of Pontiffs, Confessors, Doctors, Virgins who are not martyrs, holy women who are neither virgins nor martyrs and on the feast of All Saints.

As exceptions to the general use of white, it is also the rubrical color on the feast of the Chair of St. Peter, at Rome, January 18, of the Chair of St. Peter at Antioch, January 22, St. Peter in Chains, August 1, Conversion of St. Paul, January 25, St. John, Apostle and Evangelist, December 27, al-

though red is prescribed for the feast of St. John before the Latin Gate, May 6.

Red on feasts of the Holy Ghost, of Apostles, martyrs, male or female, the Beheading of John the Baptist, and on the day of the octave of the Holy Innocents.

Violet in Advent, from Septuagesima Sunday through Lent, until the Office of Holy Saturday before the Mass, and on the feast of the Holy Innocents, when it does not fall on Sunday.

Green on the Sundays from the octave of Epiphany to Septuagesima, and from the octave of Pentecost to Advent, when a feast of a higher rank of another color does not intervene.

Black on Good Friday, and in all the Offices and Masses for the dead.

CHAPTER XLII.

SUPPLEMENTARY VESTMENTS.

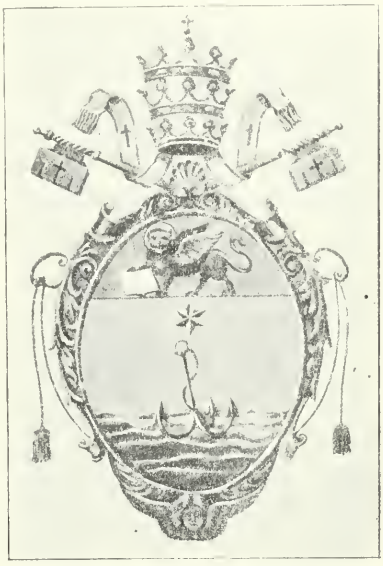
PAPAL.

When the Pope officiates solemnly, besides the Episcopal and Archiepiscopal vestments, he wears the *Succinctorium*, a maniple-shaped garment worn on his left side, and the *fanone*, a striped silk tippet.

He is attended by a Greek and Latin deacon and sub-deacon, and the Epistle and Gospel are sung in Latin and Greek. As he proceeds to the altar he is met by the three youngest Cardinal priests, whom he embraces in memory of Christ's first interview with His disciples after the Resurrection. He receives of the chalice through a golden tube, as also the deacon and sub-deacon from the same chalice, the deacon standing and through the tube, the sub-deacon kneeling and from the chalice direct. The sub-deacon then purifies the chalice and the tube, and in the meantime the Pope receives the ablutions in another chalice offered him by the senior Cardinal priest, finishes the Mass, venerates the relics, and in the Papal days blessed the people assembled in the great square of St. Peter's.

The tube was an ordinary accompaniment of the chalice when the laity received Communion

under both species to prevent even accidental irreverence. It was called tube, calamus, fistula, canna, virgula, siphon and pugillaris.



TIARA AND PAPAL COAT-OF ARMS

The Tiara—thus named in French, Italian, Latin and Greek as designating a Persian headdress—is the triple Papal crown worn for the first time by the Popes during their residence at Avignon. The monument of Benedict XII (1334-1342) in the Cathedral of Avignon represents the Pope with a tiara or triple crown and this is its earliest appearance. It is a three-fold crown because it bears an historic, mystic and doctrinal significancy. The Popes in exile at Avignon emphasized by the tiara their sovereignty as supreme pontiffs, kings of Rome and bestowers of the imperial dignity.

Sirleti says it is a memorial of the crowns given the Roman Pontiffs by Constantine, Clovis and Charlemagne. John XXII interprets it as ex-

hibiting the power of the Popes over the Church militant, suffering and triumphant. Theologians define it as a symbol of three-fold authority, doctrinal, sacramental and pastoral, or the Papal power as derived from a triple source, knowledge, authority and influence.

Others explain it as symbolic of the triple mission of Christ: Prophet, Priest and Pastor. The tiara is worn in processions, but always gives place to the mitre in functions purely spiritual.

CARDINALITIAL.

The most conspicuous among the cardinal's insignia is the red hat—a broad-brimmed, low-crowned hat, the peculiar appanage of the cardinalate as a crown is of royalty. Its purpose is typical and suggestive rather than practical. It is never donned save at the moment of investiture. After death it is suspended over the tomb as that of Richelieu in the Sorbonne, Paris, or in the titular church of the cardinal. A survey of the ceiling of these churches will bring into view high in air the dust-covered and once coveted red hat of its departed wearer.

It was first worn by the cardinal envoys of the Pope. It was granted to the secular cardinals by Innocent IV, at the Synod of Lyons in 1245, and to the cardinals of religious Orders by Gregory XIV in 1591. These latter wear beside the distinctive habit of their Order.

The red (scarlet) biretta probably granted by Paul II (1464-1471) is the ordinary head dress of the cardinals. Boniface VIII (1294-1303) gave them the right to wear scarlet, particularly a scarlet mantle. They also wear a ring with a sapphire stone in their own titular church, the mitre of damask silk, crosier and pectoral cross. A baldachino covers the cardinalitial throne. By a decree of May 14, 1905, Pius X permitted cardinal priests and cardinal deacons to wear everywhere the pectoral cross, even in presence of the Pope.

During the vacancy of the Apostolic See, the color of the cardinal's dress is saffron.

ARCHIEPISCOPAL.

Pallium.

The early history of the Pallium is involved in deep obscurity. There is a wide divergence between its classical and ecclesiastical significancy. Whilst the toga was the badge of Roman citizenship, the pallium was at first a distinctive Greek mantle, which afterwards evolved into a garment representing the cosmopolitan aspect of the Empire. It was ordinarily worn over the tunic, but the philosophers, to emphasize the simplicity of their lives, wore it without a tunic, leaving the right shoulder bare. It was so worn by Justin Martyr and many of the early Christian teachers. Tradition also affirms that it was the dress of

Christ and the Apostles which explains the Christian preference for it. A suggestion of its importance is indicated by Tertullian's remarkable tractate, *De Pallio*, and also by the fact, that whilst the toga is only once represented in the pictures of the catacombs, the pallium appears very frequently between the second and the fourth century, and even long after it had ceased to be used actually in common life.

Like the toga it was a woolen garment, usually white and without decorations, except at the four corners which were ornamented with tapestry designs.

It was merely a rectangular piece of cloth, three times as long as broad, and wrapped about the body in this fashion: One-third hung down in front over the left shoulder to the knee and enveloped the upper arm; the remaining two-thirds was drawn across the back, under the right arm and across the front, covering the whole body to the ankles, and again thrown over the left shoulder where it was fastened with a pin or simply thrown over the left fore-arm.

Of this classical use and material of the pallium there is neither controversy nor uncertainty. The difficulty begins with the effort to trace the origin of the ecclesiastical pallium. Between the ancient Greek pallium and the collar worn by Roman archbishops there would seem to be nothing in

common but the name. And yet the kinship of a name may suggest a substantial agreement between them.

Dr. Rock is of the opinion that the original pallium was only a shrinkage of the Roman toga "dwindling down to a mere broad band," folded in the same fashion. Macalister believes it was a modification of the Orarium or stole, and seeks its origin in the honorable orarium distributed as "favors" to the Roman people. Addis and Arnold in the Catholic Dictionary conjecture that as the garment was tucked around the neck in running or other violent exercise, this suggested its present liturgic form. Wilpert after a close study of the frescoes of the catacombs concludes there was, beside the garment, also a pallium-scarf which developed into the ecclesiastical pallium, and the evidence he adduces in confirmation of this theory is conclusive enough to create a strong presumption of its truth.

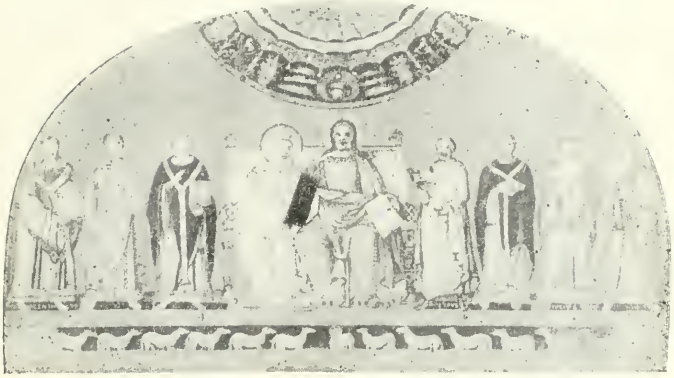
The archiepiscopal pallium is a band of white wool worn on the shoulders. Its earliest form is shown in the Ravenna mosaics—that of a narrow slip of cloth passed over the left shoulder, looped loosely around the neck, and then passed over the left shoulder again so that the two ends hang free, one in front, the other behind. Its next evolution was to bring the free end to the middle, and knotting it into the lowest point of the loop. The final form is that of an oval, with a long tail

ANCIENT FRESCO OF ST. CLEMENT AT THE ALTAR.
FROM THE SUBTERRANEAN CHURCH OF ST CLEMENTE, ROME.
ILLUSTRATING THE PALLIUM,
ELEVENTH CENTURY

pendent representing a capital Y on the front and back, and four black crosses worked on the oval and one on each pendant.

It is worn by the Pope and sent by him to patriarchs, primates, archbishops and sometimes to bishops as a token that they possess the "fullness of the Episcopal office." The bishoprics which possess this unique privilege as a symbol of honor, but not jurisdiction, are Autun, Bamberg, Dol, Lucca, Ostia, Pavia and Verona.

The first certain example of this concession of a pallium is the grant made to St. Cæsarius of Arles by Pope Symmachus in 513.



ANCIENT FRESCO IN S. MARIA IN TRASTEVERE, ROME.
ILLUSTRATING THE PALLIUM.
ANNO 1130.

On the morning of St. Agnes' day (January 21) in each year, two lambs are brought to this Saint's church by the Apostolic sub-deacons and delivered over to the canons of St. John Lateran. They in turn consign them to the charge of the nuns of Torre de Specchi, where they are kept and fed. When they are shorn, the wool is woven by the nuns into pallia. On the eve of the feast of SS. Peter and Paul, they are taken to St. Peter's church and there blessed, and placed by the sub-deacons on the tomb of St. Peter, where they remain over night. They are then enclosed in a silver-gilt box to await bestowal on a new archbishop as coming from the tomb of the Apostle.

EPISCOPAL.

Mitre.

The mitre is the headdress worn by bishops, abbots and by special distinguished ecclesiastics, like protonotaries Apostolic and, in Spain, by the queen's confessors and the canons of certain churches. The name is derived from the Greek, *Mitros* (a thread). A headgear of some sort was the distinguishing feature of the priesthood. A band (*infula*) was worn by heathen priests, and the Jewish priests wore a cap or turban which the Septuagint translates by *Mitra* (mitre) for the cap of the high priest, and, again, *Kidaris* is applied to the head-covering of the priests of the second order. The Vulgate follows the Septuagint, sometimes using *mitra*, sometimes *kidaris*, and occasionally *tiara*.

MITRE, FOURTEENTH CENTURY

Menard after a careful research into the ancient Liturgies concludes that the mitre was not in use prior to the year 1000. Contemporary art bears out this statement, and Hefele concurs by writing: "It is not till the eleventh century that representations of Popes, bishops and abbots with the mitre occur; though from that time onwards they are

very numerous." An illuminated picture of St. Dunstan in a MS. preserved in the British museum

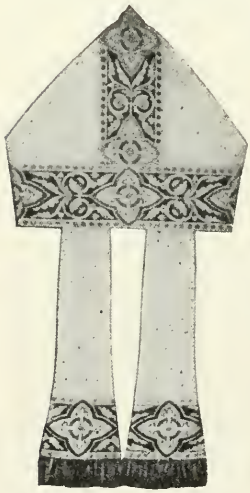
JEWISH HIGH PRIEST

LEVITICAL PRIEST OF THE SECOND ORDER

is the earliest representation of a bishop's head-dress of any liturgic value, and this is of the early years of the eleventh century. It shows a simple, cloth cap, low and hemispherical, without any trace of the mitral cleft, kept in position by two ribbons which were knotted at the back of the head. The first grant of the Roman mitre was from Leo IX to the archbishop of Treves in 1049, and according to Gavantus the first to an abbot was by the crusading Pope, Urban II in 1091.

When the art works of the thirteenth century represent for the first time the straight lines and sharp point familiar in the Gothic mitre, and those of the fourteenth, the Italian mitre with its greater height and curved lines, the ribbons of the primitive mitre had lost their usefulness and become mere ornaments, and these *infulæ* or lappets were enriched with the best needlework of the embroiderer. Plain white linen was the original material of the mitre until the twelfth century, to be superseded by silk and elaborate decoration in the thirteenth.

Unlike other vestments which are classified by their predominant colors, mitres are catalogued by the manner of their ornamentation. The mitre



SEMI-PRECIOUS MITRE

SIMPLE MITRE

PRECIOUS MITRE

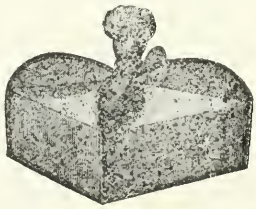
made of white linen or silk, with little or no enrichment is a *mitra simplex* (simple mitre); one ornamented richly with embroidery, but without precious metals or stones is called a *mitra aurifrigiata* (faint or languid of gold), and one in which precious metals or stones are employed in its decoration, a *mitra pretiosa* (precious mitre). The Ceremonial of Bishops appoints the times when these different mitres are to be worn.

Zucchetto.

It is derived from the Italian *zuccha* (a gourd) and is a closely-fitting skull-cap, saucer-shaped, in color red, violet or black, suitable to the rank of the wearer. Originally introduced to protect the crown of the head bared by the tonsure, it is now worn oblivious of that need. It is called also *Calotte* (shell), *Pileolus* (small cap), *Birretino* (Biretta), and *Submitrale*, because worn under the bishop's mitre.

EPISCOPAL SKULLCAP

Unlike the Biretta, or ordinary head-covering, the zucchetto may, by permission, be worn from the beginning of the Mass to the Preface, exclusive, and from the Communion to the end—never, however, during the Canon. It is red for cardinals,



EPISCOPAL BIRETTA

purple for patriarchs, archbishops and bishops, and black for priests. The privilege of wearing a purple zucchetto was not shared by bishops until June, 1867, when it was granted by Pius IX.

Pectoral Cross.

The pectoral cross is a small cross of precious metal worn on the breast by bishops, abbots and specially designated canons and prelates. As an official ornament it is comparatively of late introduction. It first appears in the writings of Innocent III (1161-1216) and Durandus, and seems to have been then exclusively a papal possession. Dr. Rock has been unable to find any trace of the pectoral cross appearing on the breast of an ordinary bishop before the sixteenth century. Some writers are of opinion that the pectoral cross was originally a reliquary, and in this connection it is in accordance with the facts to maintain that it serves the same purpose now, in addition to its character as a distinct Episcopal insignia. In reference to the relic of the true Cross contained in the pectoral cross, the Cardinal Vicar of Rome, by order of Leo XIII, in a letter to all the bishops bearing date March 25, 1889, reminds them that since these relics may become exhausted, the pectoral cross of a

PECTORAL CROSS

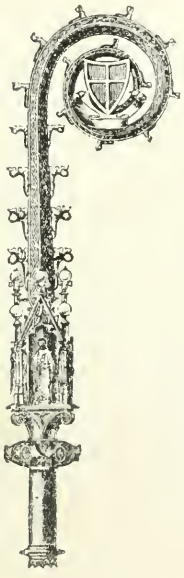
deceased bishop is to be transmitted to his successor as his lawful heir, and the proper authorities of the vacant See are instructed to execute this injunction.

Tunic and Dalmatic.

These will be described later as sacerdotal vestments. It is merely necessary to say here that they are worn by the bishop because he possesses the plentitude of the priesthood and is entitled to wear the distinctive vestments of every rank of the sacred ministry.

Crozier.

St. Isidore says the pastoral staff was given to a bishop, "that he may rule or correct those set under him, or support the weakness of the weak."



ROMAN CROZIER

It had a prototype among the insignia of the heathen priesthood of the Hittites and Babylonians, and one of the emblems of the Roman augurs was a *lituus* or crook, with which they divided the sky into regions for astronomical purposes. Whether by accident or design the earliest pastoral staves, as seen in the beginnings of Christian art, bear an exact resemblance to this augurial crook, being much

shorter than the medieval crozier. This resemblance has suggested to some the theory that the pastoral staff was merely a Christian adaptation of this pagan implement.

GREEK CROZIER

Other writers argue in favor of the crozier being simply the decorated and specialized heir of the common walking-sticks used in churches as a support before the introduction of seats, a conjecture devoid of evidential value for the reason that the pastoral staff had been installed among Episcopal insignia before the disappearance of these crutches. The letter of Pope Celestine (423-432) to the bishops of Narbonne and Vienne is the earliest available reference to the use of the pastoral staff by bishops, thus establishing it as one of the very primitive external symbols of authority adopted by the Church. It was carried by abbots, abbesses, bishops and by the Pope until about the tenth century, when the culmination of his temporal sovereignty and the affirmation and acceptance of his jurisdiction over the universal Church effected the laying aside of an emblem which was

associated with a local spiritual pastorate. Innocent III explains farther by saying that "the blessed St. Peter sent his staff to Eucharius, the first bishop of Treves, which staff is preserved with great reverence in its cathedral," and St. Thomas Aquinas confirms this tradition (Senten. IV, quest. 3, art. 3) when he records that for this reason the Pope carries the pastoral staff when pontificating in Treves.

In the beginning, the crozier was a rod of wood with a head crutched or crooked, usually of one of the precious metals. There is not always uniformity in the shape of the head: knobs, crooks, Y shapes and the inverted U form of the Irish staff meet us in a bewildering medley. As late as the eleventh century the tau-shaped crozier appears on many monuments.

After that period the crook-headed staff is the only form in which it is found. The material was cedar, cypress or ebony. This wood was often gilt, or overlaid with silver plates. In the twelfth century the staff was shod with iron and surmounted with a knob of crystal, above which the crook of carved work was attached. Suspended to the top of the staff was a streamer or napkin, sometimes called *pannisellum* (a small silk veil) like the lappet of the mitre, *infula* (fillet). Its primitive use was to serve as a covering to keep the moisture of the hand from tarnishing the metal of the staff. Some abbots still retain this

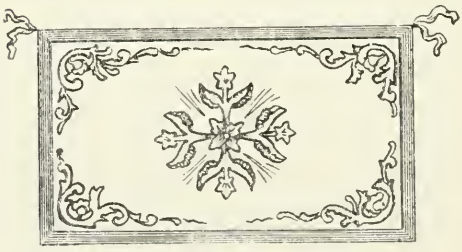
appendage to their croziers. According to present usage the material is not prescribed, although the metal crozier is in almost universal favor.

Whilst the popular conception of the crozier allies it, by an inaccurate etymological analogy, with the word *cross*, the true derivation identifies it with such words as our *crotchet* and *crook*. Its symbolism with a shepherd's staff is the prevailing interpretation of its form now, as it has been with the medieval mystics, although Honorius finds its prototype in the staff of the Lord's instruction to the Apostles, "take nothing save a staff only."

Tradition thus inscribed the antique crozier: round the crook, "*cum iratus fueris, misericordiæ recordaberis*," (when thou art angered, forget not mercy); on the ball below the crook, "*Homo*," (man); on the spike of the bottom, "*Parce*" (spare).

Gremial.

From *gremium* (the lap), a square knee-covering or apron of precious material, placed on the lap of the officiating bishop, both at Mass and the conferring of Orders to prevent the soiling of the vestments from the superimposed hands.



GREMIAL

Ring.

In Rome of the classical period rings were used as insignia of rank, and members of the equestrian order wore a ring of special pattern. It is mentioned by St. Isidore of Seville in the Acts of the Fourth Council of Toledo, and then it vanishes from all the pages of the liturgists of the early medieval period until the eleventh and twelfth centuries, when Honorius of Autun and Pope Innocent III refer to it. On two points is the evidence of the monuments decisive: first, that the bishop wore many other rings besides the Episcopal ring, they probably being ornamental and secular; second, that it was worn on the third finger of the right hand, and above the second joint of that finger, not being passed, as rings are now, down to the knuckle. It was kept in place by a plain guard-ring.

The ring was always a circlet with a precious stone, never engraved, ruby, emerald or sapphire, and often large enough to pass over the gloved finger.

Gloves.

These are called *chirothecæ* or *manicæ*, and must always be distinguished from the *manicæ brachialia*, or sleeves of coarse cloth which the bishop drew over his arm to protect the apparels of his alb from the water in baptism by immer-

sion. The coldness and cheerlessness of the early churches were responsible for them, and their original use was very probably to keep the wearer's hands warm. About the ninth century they began to assume a sacred character, and by the twelfth, Honorius is able to classify them as vestments. Gloves of this period were richly embroidered and jewelled, and often a large stone appears at the back of each hand.

BISHOP'S GLOVE

Rochet.

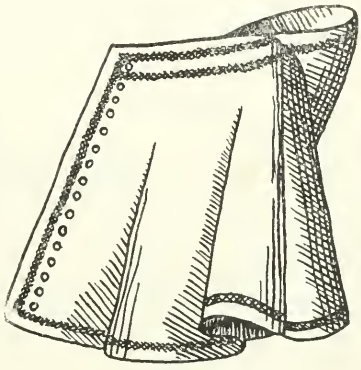
The word is derived from the French, the French from the low Latin *rochettus*, and that again from the old High German *hroch*, *rooch*, identical with the modern High German *Rock* (a coat). It is a vestment of linen and lace—body linen, lace trimming, with close sleeves reaching to the hands and worn by bishops, abbots, canons sometimes, and prelates of the higher rank. It

ROCHET

is distinguished from the surplice, which it resembles, by the length and closeness of its sleeves. Priests privileged to wear it must consider it a choir vestment and cannot wear it in the administration of the sacraments. The mozzetta and uncovered rochet are signs of plenary jurisdiction.

Mozzetta.

From *Mozzo, mutilus,* (curtailed). A short vestment of velvet or silk worn over the rochet, buttoned over the breast, covering the shoulders and with a little hood behind. It is worn by the Pope, cardinals, bishops, abbots and privileged canons like those of England. The Pope wears five varieties of mozzetta and cardinals four. Its color conforms to the rank of the wearer.

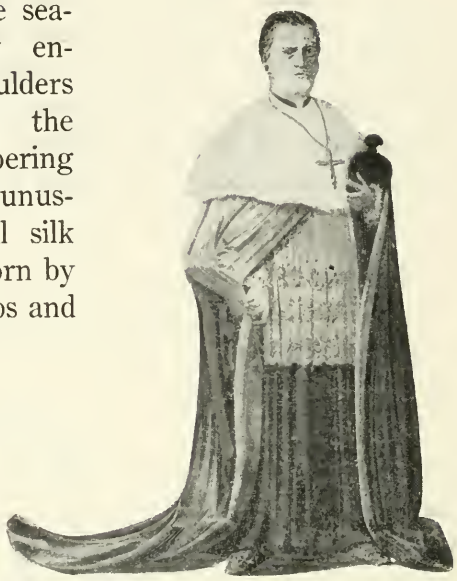


MOZZETTA

Cappa Magna.

This imposing vestment is allied to the Cope. The barbarous word *cappa* from *capere* (to cover) was first used to designate the pluviale or cope. It is a vestment of silk or fur (ermine)

according to the season, completely enveloping the shoulders and bust of the wearer and tapering behind with an unusually long, full silk train. It is worn by cardinals, bishops and some canons.



CAPPA MAGNA

Stockings.

The stockings (*caligæ*) or buskins seem to have been originally an exclusive Papal appropriation, bishops being content with a somewhat scanty sandal. Ivo of Chartres (1115) is the first to mention them as belonging to the Episcopal wardrobe. In the Middle ages, they, like some other vestments, forsook their primitive simplicity and became enriched with elaborate ornamentation, to return to it again in our day with the plain, unadorned silk stocking.

Sandals, Slippers.

The Roman citizen in the early days for footgear wore mere soles secured across the instep by

one or more thongs of leather to protect the feet from stony roads. Such a sandal must have been worn by the clergy long after the introduction of Christianity. It was and still is the only foot-covering of certain monastic Orders, and in some cases was retained by the monks who had attained to Episcopal rank. The extension of the Church in the northern and colder regions, and the importation of foreign customs into Rome itself suggested the transformation of the scanty sandal into a more appropriate and comfortable shoe.

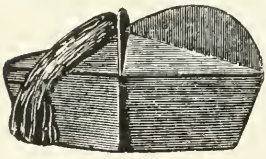
By a curious contrivance, however, the remembrance of the old fashion was preserved. The upper leather of the shoes was fenestrated, or cut into open-work patterns through which the flesh tint of the bare foot could be seen. The effect was merely heightened when the Episcopal stocking was added to the bishop's equipment.

This fenestrated sandal was abandoned about the fourteenth century in favor of shoes, very much like the modern ankle-shoe. In relinquishing the decorative effect of the open-work, the spirit of the age found a substitute in lavish embroidery and ornamentation with jewels and spangles of gold. In this way, the Episcopal slipper, to be worn only when pontificating, became as elaborate as the rest of the ecclesiastical vestments.

SACERDOTAL.

Biretta.

The ordinary head-covering of ecclesiastics, a diminutive derivation from *birrus* (cape or hood). Its present form is that of a stiff, square cap with three or four prominences rising from its crown and a tassel pendent, or attached to the centre of the crown. Doctors in theology by right wear the four-cornered biretta whilst teaching. By prescription, priests in France, Germany and Spain wear the three and four-cornered birettas indiscriminately. In Italy, however, the three-cornered alone is worn.



BIRETTA

Benedict XIV testifies that in Rome and many other places till the ninth century the biretta was unknown, as up to that time the head of the celebrant in approaching and receding from the altar was covered by an amice. At its first introduction it had two forms as appears from the medieval monuments: one, a simple dome-shaped skullcap with a point in the centre, worn by university dons. Its present fashion comprising an auxiliary of stiff card-board and prominent projections was soon adopted as a convenience for manipulation and adjustment to the head. The material then was a woolen cloth. It may still be wool, silk or any proper stuff.

In the beginning its color was consonant with the ordinary ecclesiastical vestments. Since the tenth century when black was prescribed for the inferior clergy, the black biretta is the legitimate head-covering.

There are four varieties of color now in vogue: white, red, purple and black; white for the Pope, red for cardinals, purple for bishops and black for priests.

Since February 3, 1888, by concession of Leo XIII, bishops are allowed to wear the purple biretta. Prior to that time it was black lined with green. Cardinals and bishops may also wear the black biretta.

The biretta is appointed to be worn in the sanctuary during the less solemn portions of the Mass. At the altar, however, the celebrant, be he the highest dignitary, is forbidden its use. This universal custom is trespassed upon by only one exception—that of the catholic missionaries in China. This concession is made to the prejudice of the Chinese to a head bared in public. Paul V (1605-1621) granted to these missionaries the privilege of wearing the biretta even at the Consecration of the Mass, with this restriction, that it be not the biretta of every day life.

The older religious Orders discard the biretta entirely for the cowl.

Cassock.

The cassock, called in French *casaque*, but more commonly *soutane*, is that long, outer, black garment worn by priests in their rectories and at all sacred functions. In some countries it is also a street and travel-worn vesture. The members of religious Orders call it a habit. Formerly it was called *pellicia* or *pelisse* from *pellis* (skin or hide), because sometimes it was made of the skins of animals, and oftener with cloth lined with fur. Hence the word *surplice*—something worn over a fur-lined garment.

CASSOCK

It was long after the twelfth century before the cassock became the exclusive garment of clerics, and then only when its place was usurped by the more convenient short coat. Prior to this, it was the raiment of all alike, clergy, laity, male and female.

Because it was intended for warmth it was lined with furs. This custom was retained long after its adoption as a clerical garment. The fur was ermine for dignitaries and sheep-skin for priests.

The color of the Pope's cassock is white; cardinals' red and violet; of bishops, violet and black, red-trimmed; of prelates, same as bishops; of secular priests, black; of doctors in theology and canon law, scarlet; of Camaldolese, Cistercians, Carthusians and Dominicans, white; of Sylvestrians, dark blue; of Jeromite, gray; of Minor Conventuals and Minor Observants, ash colored; of Franciscans, brown.

When a monk is elevated to a prelacy or cardinalate he still retains in his cassock the color of his religious habit.

The peculiar wings of some students' cassocks on the continent are interpreted as the leading strings whereby tutors kept their pupils under control, a fashion once in vogue in Rome.

Surplice.

From its fur lining the cassock was called in medieval Latin the *pellicia;* the name *superpellicia* (over the fur) was accordingly given to the garment worn immediately over it—a name which has passed into "surplice."

SURPLICE

ROCHET, MANTELLETTA AND MOZZETTA

ROCHET AND COTTA

MANTELLETTA

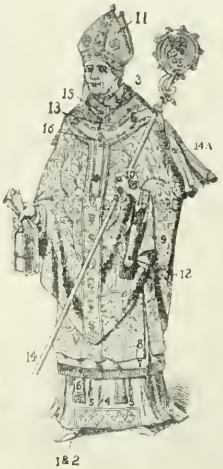
In the transitional period, from the fourth to the eighth century, the alb was a very large vestment. Its generous size made the donning of the other Mass vestments a difficult operation, and for this reason its proportions were curtailed to meet the requirements of the new vestments being adopted. The modistes went to the other extreme and produced a vestment which was threatened with ruin whenever forced on an expansive fur-lined cassock. For this reason a new garment was invented, which retained the amplitude of the old alb without its impeding length, and was worn only when no vestment of importance (except the Cope, which was adaptable) was put over it. This was the surplice. Since its adoption it has varied much less than other vestments in form. It was and is a full vestment of white linen entire, or linen trimmed with lace, or lace throughout, extending to the knee, and less, furnished with full sleeves, sometimes long and again short. The medieval surplice had often the neck-band embroidered in colored threads.

Cope.

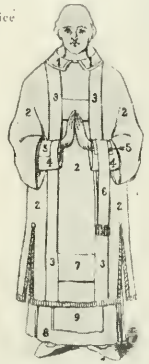
Called also *cappa* and *pluviale* (rain coat). It is an expansive vestment of silk or other rich fabric reaching nearly to the feet, open in front, fastened with a brooch or morse, and with a small triangular or semicircular cape at the back, the

1. Apparel of Neck
2. Orphrey of Chasuble
3. Chasuble
4. Sleeves of Alb
5. Apparels
6. Maniple
7. Ends of Stole
8. Alb
9. Apparel of Alb

The Stole is worn by Priests crossed in front and fastened by a girdle



1 & 2 The Tibialia and Sandals
3 The Humeral or Amice
4 The Alb
5 The Girdle
6 Stole
7 Tunic
8 Dalmatic
9 Chasuble
10 Gloves and Ring
11 Mitre
12 Maniple
13 Pectoral Cross
14 Pastoral Staff
14a Pannoncellus of Staff
15 Rational
16 Pallium



1. Apparel of Neck
2. Dalmatic or Tunicle
3. Orphreys of Dalmatic
4. Sleeves of Alb
5. Apparels
6. Maniple
7. Apparel of Dalmatic
8. Alb
9. Apparel of Alb

The Stole is worn by Deacons over the left shoulder

PRIEST ARCHBISHOP DEACON

ROMAN VESTMENTS

COPE (FRONT)

survival of its primitive hood. It is used by chanters at Vespers and by the celebrant in processions, benedictions, etc., but never in the celebration of Mass according to the Latin rite. Its acceptance as a vestment dates back to the ninth century. Before that time it was only an overcoat for the clergy in cold or draughty churches, or in open-air processions, which necessitated its furnishment with a hood. This hood having become

COPE (BACK)

superfluous when the almuce dislodged it as a special head-gear, it degenerated like so many other parts of vestments into a mere ornamental appendage and became an embroidered flap.

DIACONAL.

Dalmatic.

It is so called from Dalmatia, the origin of the ancient garment. It is a vestment open on each

DALMATIC (FRONT)
FOR DEACON AND SUB-DEACON

side, with wide sleeves and marked with two stripes. It is worn by deacons and sub-deacons at High Mass, processions and benedictions, and by bishops under the chasuble when they pontificate at Mass. The color should conform to that of the chasuble worn by the celebrant.

As a garment of daily use it was adopted in

DALMATIC (BACK)

Rome at the end of the second century. It was then of linen or wool, richly decorated, allied to a variety of ungirdled tunic, worn by men to the knees, and by women to the ankles. The tunic was visible below it, and on the neck and arms, so that both garments are readily recognized in pictorial representations.

The earliest monuments which picture the dalmatic as the dress of deacons are the mosaics of

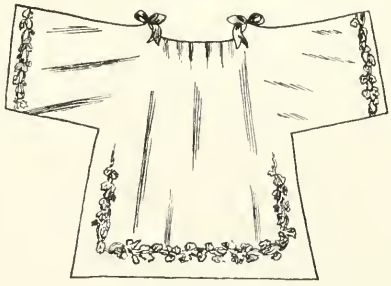
Ravenna in the middle of the sixth century, and their diaconal appropriation was indisputable before that date.

The Liber Pontificalis ascribes to Pope St. Sylvester the regulation that deacons should wear the dalmatic in the church. In the life of St. Cæsarius of Arles it is related that Pope Symmachus (498-509) gave his deacons the privilege of wearing the dalmatic, as was the custom in the Roman church. This proves, with the reinforcement of the monuments, that by the sixth century the vestment was generally adopted.

SUB-DIACONAL.

Tunic.

It is also called *Tunicella.* This is simply a small variety of the dalmatic appropriated to the use of sub-deacons and bishops. Gavantus says, it is like the dalmatic, only a trifle smaller. This distinction is now rarely if ever observed and the two vestments are of the same pattern as to size and ornamentation. It is worn by bishops when pontificating, under the dalmatic.



BISHOP'S TUNICLE

It appears about 820 as a sub-deacon's vest-

ment, and later as a bishop's garment. In the ninth century bishops appear with but one vestment, the alb under the chasuble; between the ninth and eleventh centuries the dalmatic makes its appearance, and it is not till about 1200 that we find the tunicle illustrated in paintings and effigies of bishops.

In classic times the tunic was the indoor garment of the Roman, of woolen or linen texture, always pure white, except in Egypt, and the literary references prove that this linen tunic was adopted in the ministrations of the Church, at least, by the fourth century.

APPENDIX

vide p. 24.

"There is no Church without a Liturgy, nor indeed, can there be conveniently, as there is no school without a grammar."

"To know what was generally believed in all ages, the way is to consult the Liturgies, not any private man's writing."

Table-talk of John Selden,
Linguist, Jurist, Statesman,
p. 68, Edition of 1689.

---

vide pp. 34, 62, 66, 146.

As a sample of the difficulty of gathering correct information on Oriental customs we may mention the days on which the Greeks celebrate according to the triple Liturgy in vogue among them. King's "Rites of the Greek Church," pp. 131-134, and Richard and Giraud's "Bibliotheque Sacree" XV, pp. 222-224, give the following classification:

Liturgy of St. Basil:

Eve of Christmas.
Feast of St. Basil, January 1.
Eve of Epiphany, or Feast of Lights.
Five Sundays of Lent.
March 25. Feast of Annunciation.
Good Friday.
Holy Saturday.

Liturgy of the Presanctified:
Wednesdays and Fridays in Lent.
Liturgy of St. Chrysostom:
On all other days.

C. E. Hammond's "Liturgy Eastern and Western," pp. 26-29, gives the following summary:

Liturgy of St. Basil:
Eve of Christmas.
Feast of St. Basil.
Eve of Epiphany.
Five Lenten Sundays.
Holy Thursday.
Holy Saturday.
Liturgy of the Presanctified:
Sundays and Saturdays of Lent.
March 25.
Liturgy of St. Chrysostom:
On all other days.

The most casual reader will recognize the inaccuracies and contradictions of these two lists.

The correct sequence of these puzzling Liturgies seems to be:

Liturgy of St. Basil:
Eve of Christmas.
Feast of St. Basil.
Eve of Epiphany.
Five Sundays of Lent.
Holy Thursday.
Holy Saturday.

Liturgy of the Presanctified:
Week days in Lent, except Saturdays.

Liturgy of St. Chrysostom:
Palm Sunday.
Saturdays of Lent.
March 25.
All other days not pre-empted by the Liturgies of St. Basil and the Presanctified.

A Mass of the Presanctified is a Mass where the Host consumed has been consecrated in a prior Mass, because it has no Consecration of its own.

The orthodox Greek priest does not celebrate every day—only on Sundays and feastdays. Uniats imitate the Latin custom. Celebrant and altar must be fasting—*i. e.* altar must not have been used by another on the same day. Therefore, only one Liturgy or Mass is permissible in a Greek orthodox church on any day. The Presanctified is usually celebrated on the Wednesdays and Fridays in the first six weeks of Lent and in Holy Week, except Maundy Thursday and Holy Saturday, when the Basilian Liturgy is followed. On other days when there is no liturgical service extra loaves are consecrated the Sunday preceding. These are dipped in the consecrated wine of the chalice with a spoon, deposited in another chalice and reserved in the tabernacle for Communion.

The days devoid of service are called aliturgical. The statement that it is not found in the dictionary

is incorrect. In the Church of the Latin rite Good Friday is an aliturgical, and strictly speaking, so is Holy Saturday, as its Mass is of Easter eve and in primitive days was only said after midnight at the close of Lent and the Easter vigil.

Very probably in the early Church there were many such aliturgicals as in the Greek Church of to-day. Mass was offered only on Sundays, on the few festivals then recognized and perhaps on the anniversaries of martyrs, the bishop officiating as chief celebrant and the priests co-celebrating with him.

---

vide pp. 109-110.

The essence of the Sacrifice of the Mass.

The Mass being a sacrifice according to the teaching of the Church comprises many elements, each of which conveys an idea of sacrifice. The chief of these attributes are *Consecration, oblation and Communion.* This conjunction and variety of parts accounts for the diversity of theological opinions in determining the real essence of the sacrifice. The Mass being a composite function admits a distinction of parts. Some are *essential* and others are *integrant* or *integral* contributing to the wholeness or entirety of the sacrifice. To ascertain the *essential* it is imperative to sift it from the merely *integral.*

Hence there are two questions:

(*a*) In what action of the Mass does the essential element of sacrifice repose?

(*b*) How is this essential element of sacrifice verified?

The answer to the first question is triple.

(1) The answer of the Thomists (John a S. Thoma, Dis. p. 32, a. 1). They taught that the essence of the Eucharistic sacrifice is to be sought in those actions of the celebrant which follow Consecration, viz: The oblation made in these words of the Canon, "*unde et memores Domine * * * offerimus praeclarae Majestati tuae * * * Hostiam puram etc,*" and the breaking of the Host with its mixture with the Blood in the chalice, etc.

(2) Cardinal Bellarmine (De Missa, l. 1. c. 27) insists that the essence of the sacrifice lies in the Consecration of the sacred species of bread and wine and in the Communion of the priest. De Lugo (Disp. 19, Sect. 5, n. 68) gives a qualified approval in these words: "The Consecration carries with it the full equivalent for the destruction of the victim, and the Communion pertains to the substance and integrity of the sacrifice, because thereby the victim is more completely consumed and destroyed."

(3) Other theologians teach that the separate Consecration of both species, without any other

adjunct supplies the sufficient essence of the Mass. The Communion of the sacrificant is held to be an extrinsic sacrificial action completing the sacrifice and hence, integral but not essential, for the reason that the Mass presents the victim under the species in the form of food and drink and, therefore, presupposes Communion to complete it.

To the second question there are six answers. Whilst it is true that there is practical unanimity among theologians in accepting the Consecration as embodying the essence of the Mass, there is a variety of explanations of this fact. There are those who:

(1) Teach that the Consecration is synonomous with the Mass-essence, because in it and by it the substance of the bread and wine is destroyed.

(2) Suarez (Disp. 75, Sect. 5) accepts the same, not only because there is a destruction of substance, but also because by that destruction Christ's Eucharistic presence enters in and begins to exist under the visible forms of bread and wine.

(3) Cardinal De Lugo's solution recognizes transformation more than destruction as the central idea in Consecration, because by it Christ is reduced to a condition of food and drink, which is an unspeakably lower state bordering on death and *exinanition*. This is also the opinion of Cardinal Franzelin (L. c. Th. XVI).

(4) Vasquez recognizes Consecration as the

essence of the sacrifice, because it is a representation and commemoration of the sacrifice of Christ on the Cross.

(5) Lessius (De Perfect. Divin. l. 12. c. 13, n. 97), Gonet (Manuale, tom. 6, tract 4, c. 12, § 2.) and others see in Consecration a mystic slaying by separation of the Body from the Blood which is akin to real death and averted only by accident.

(6) P. Billot (L. c. th. LIV) reflects the popular and truest opinion when Consecration conveys to him the mystic destruction of Christ the victim under another form, or the sacramental separation of the Body from the Blood in such manner that Christ under the species of the Eucharist appears in the external attitude of death and destruction, and thus exhibits that symbolic representation of a real sacrifice where the victim is really destroyed in its own individual form or species.

On page 131 is recorded a compendium of the usages and privileges of the Maronite Church, according to the available authorities. Having a suspicion of its inaccuracy recourse was had to a Maronite priest for more accurate information, and by his direction the following corrections are made: Communion is given only under one species, that of bread; incense may be used at Low or High Mass—in Syria at both services, but

in foreign missions it is generally absent from Low Mass; special services and the more solemn part of the Mass are only in Syriac, whilst many missal pages are divided between Syriac and Arabic in parallel columns. Many collects are read or chanted only in Arabic, and the gospel may be similarly dealt with, usually, however, in Arabic. Only the Greek bishops are elected by popular ballot. Among the Maronites there are no bishops —only archbishops. On the death of a Patriarch these archbishops convene in a retreat of six days, after which they vote for the new Patriarch, whose name is sent to Rome for confirmation. If they fail to nominate, the Pope selects. Instead of altars, the Maronites may use wooden slabs, because of the capriciousness of Mahometan fanaticism, but for fifty years or more the portable altar, linens, etc., akin to the Roman rite are also in use.

The following statistics of the Maronite Church may be interesting: Patriarch 1, archbishops 12, priests 1400, laity 800,000.

---

vide p. 245 (*c*)

Ferdinand Tetamus in his Diarium Liturgico—Theologico—Morale, Rome, 1894, p. 33, quotes Rodriguez (Sum. 1, par. c. 247, n. 6) affirming the extension of this privilege of three Masses on

All Souls to non-resident priests with this restriction, that all Masses in excess of one must be offered for All Souls.

---

vide p. 323,

As the statement of the ministering of the Holy Eucharist to the dead may be questioned, as it has been denied, the reader is referred to Bishop Gabriel Albaspini (De Veteribus Eccles. Ritibus, Paris, 1623, f. 65) and John Baptist Casalius Roman (De Sacris Christianorum Ritibus, Frankfurt, 1681, f. 131) for its corroboration. In primitive times Catechumens, dying suddenly before Baptism, were baptized after death, and public Penitents dying before reconciliation were absolved and given Communion when dead. The reason given for the uncanny ceremony was that the dead might not remain disjoined from the communion of the faithful. These authors ascribe the practice to simplicity and superstition never endorsed by the Church. Councils of Carthage and Auxerre forbade it and the second of Arles authorized a bond of union to be re-established not by Communion after death but by the material oblation made at the offertory of the Mass by the relatives for that special intention.

INDEX.

Abyssinians, rite of, 36.

Adrien II, 132.

Agiasmos, 46.

Alb, what other names, 439; origin, 440; shape and use, 441; clavus, 443; ornamentation, material, 445; significancy, 446.

Albert Magnus, 118

Alexander II. 230.

Alexander VII, 182.

Alleluia, 295.

Alms or stipends for Masses, origin, reasons for, 210-211; names for, 211; opposition to, 212; present status and reasons for, 212; alms and simony, 213; Council of Trent prohibits, 215; alms and rich priest, 215; concelebration, 215; who fixes stipend, 216; what factors, 216; uniformity of, 217; average stipend in U. S., 217; obligation of 218-229; how disposed, 220-226; for one Mass only, 230; where this originated, 230-231; exceptions to, 231.

Almuce, what, 435.

Altar, what, material of, 307; significancy, 308; requisites of, 309; various kinds, 309-310; portable 310; how forfeit consecration, 312; dimensions of, 312; sepulchre of, 313; where sepulchre, 313; relics and incense of, 314-315; oriental altars, 316; canopies of, 319; papal, 317; privileged, 333; time limit, 334; origin of privilege, 335; fixed altar and privilege, 336; personal privilege, 342; Gregorian, 343; altar cloths, 345; significancy of, 346.

Ambrose, St., 63, 116, 123, 315.

Ambrosian Liturgy, 37; what, 38; general features, 38; use in Milan, 39, 63.

Ambrey, 324.

Amen, 295.

Amice, what, other names, use of, 432; mystical meaning, 434; when a vestment, 435.

Anagnosis, 46.

Antependium, 347.

Anthologion, 46.

Antiphonary, 46, 79, 399.

Apocalypse, 72.

Ara coeli, 307.

Aramaic, 127.

Architecture, ecclesiastical, 25, 53.

Armenian rite, what peculiar to it, its source, 35.

Armenian language, where, 133.

Augustine, St., 24, 116, 315.

Baptistery, 46.

Basil, St., rite of, 36, 62, 130, appendix.

Basilica, what, 55.

Bell why rung and silent, 385.

Bellarmine, Cardinal, 117, 119, 335.

Bellord, Bishop, 89.

Benedict XIV, 44, 45, 132, 216, 231, 245.

Benedictionary, 46.

Biretta, 506.

Bona, Cardinal, 69, 187.

Borromeo, St., 312.

Bouvier, 230.

Bread, how prepared, 205; leavened or unleavened, 206, 411, 416.
Breviary, what, 42; an Epitome, parts of, by whom published, 43.
Bulgarian language, 135.
Burse, 384.

Cajetan, Cardinal, 121.
Calvin, John, 117.
Candles, why used, 406; material, 407; exceptions, 408; how many for Mass, 410; Consecration candle, 411.
Canon, 298.
Canopy of altar, 317, 330.
Cappa Magna, 503.
Cardinals, red hat and biretta, 486.
Cards, altar, 404.
Cassock, 508.
Catacombs, what, 51, 52.
Catechumens, how divided, 76.
Cathedral, what, how divided, 56.
Celestine, Pope, 24.
Celsus, 72.
Celtic Liturgy, 37; what, 40.
Cemeteries, 48; what, 60.
Ceremonial of bishops, what, by whom published, 45.
Ceremony, what, 26.
Cere-cloth, 349.
Chalcedon, Council of, 133.
Chaldaic language, 131.
Chalice, what, material, 352-3; various kinds, 354; material of, 356; exceptions, 356; reasons for exceptions, 357; how divided, 357; parts of, 359; accompaniments, 360; consecration of, 362; how lose consecration, 364; who may touch, 364.
Chapel, what, 58.
Charlemagne, 39.
Chasuble of St. Peter, 69; chasuble, what, names for, 464; material, origin, 466; first mention of, 471; when form changed, 472; Gothic chasuble, 475; why folded in Lent, 476; significancy of, 478.
Chrysostom Liturgy, 34, 130, appendix.
Chrysostom, St., 116.
Church, derivation, 48; construction 49; when dedicated, 50; architecture, 53; part of, 54; Church, collegiate, parish, simple, 57.
Ciborium, 368; accompaniments of, 369.
Cincture, 436-438.
Clement VIII, 43, 45, 82.
Clement X, 44.
Clement, St., 61, 71.
Clementine Liturgy, 70, 76
Cloths of altar, 345.
Cochlear (spoon) 360.
Collect, 293.
Comb (pecten) 361.
Communion, how received, 302-304; and of both species, 355; exceptions, 356.
Confiteor, 291.
Constantine, 78.
Constantinople, Liturgy of, 78.
Constitution, apostolic, 70, 76.
Cope, 511.
Coptic rite, what, 35.
Copts, name, religion, liturgy, 133, 134
Corporal, 378; characteristics, 378.
Creed, 296.
Cross, sign of, 290.
Cross, pectoral, 496.

Crozier, origin, when introduced, material, name, 497, 500.
Crucifix, use of, 389; exceptions, 389; size of, 390; where placed, 390; history of, 391; decrees pertaining to, 394.
Cruets, 384.
Crypts, 48; what, 59.
Custodia, 373.
Cyprian, St., 323.
Cyril, St , 35, 62, 116.

D'AGREDA, Mary Venerable, 126.
Dalmatic, 514.
Damasus, St., 70.
Dawn, meaning of, 251; when appear, is it uniform, 251.
DeLugo, 103, 110, 119, 159, 164, 166, 172, 182, 183, 184, 186, 189, 190, 192, 194, 196, 197, 200 202.
Diaconicon, 46.
Dicastillo, 160, 184, 196.
Disciplina arcani, 75, 124.
Discipline penitential, 76.
Diurnal of Popes, 46.
Diurnal, 46.
Duchesne, 63.

ECK, 127.
Electricity, when legitimate, 409.
Ephesus, Council of, 132.
Epistolary, 46.
Ethiopic language, 134.
Eucharistic, sacrifice, 92.
Eucharist, how many parts and essentials, 205; how kept in tabernacle, 321, 324-328.
Eucologion, 46.
Eulogies or sacrifices, who made them, 207; how made, 208; when cease, 209.
Eutyches, 133.
Evangelary, 46, 79, 399.
Excommunicants, how classified as to Mass fruits, 201.

FAN (flabellum) 361.
Fanone, 484.
Feet, covering, 289.
Felix, Pope, 29.
Fistula (reed) 360.
Franzelin, Cardinal, 103, 110, 182.

GALLICAN Liturgy, 37; what, 39; how differ from Rome, how cease, 39.
Gas, when and where legitimate, 409.
Geez, language, 36.
Gelasian sacramentary, 65.
Gelasius, Pope, 70, 250.
Genevieve, St., 69.
Genicot, 309.
Gloria in Excelsis, 293.
Gloves, 501.
Gnostics, 72.
Gong, 386.
Gospel, 296; of St. John, 305.
Gousset, 230.
Graduale, 46, 295.
Grail, holy, 352.
Greek language, 127-129
Gregory, St., rite of, 36.
Gregory XIII, 44, 214, 335.
Gregory, Nazianzen, 69.
Gregory, Great, 81, 61, 65, 70, 77, 81, 116, 335, 343.
Gregorian altar, 343.
Gremial, 500.

HISPANO-Gallican Liturgy, 78.

Holocaust sacrifice, 92.
Holy Communion. how received, 302-304
Host, elevation, breaking. 300; reservation of, 375; among Orientals, 377

IGNATIUS, Martyr, 116.
Impetratory sacrifice 92.
Incense, symbolism of, 387.
Indulgence and privileged altar, 337; plenary, what. 338; whence derived, 339; can it remit sin, 339; conditions for. 340; uncertainty of application, 341; how applied, 342; why suffrage. 342.
Innocent IV., 132.
Introit, 292.
Irenaeus, St., 72.
Ite, missa est, 304.

JACOBITES, who, 133
James, St., Liturgy of, 36, 131.
Jerome, St., 69.
John VIII, 132.
Julius II, 335.
Justin, St., 72, 75.

KYRIE Eleison, 292.

LACROIX, Mass intention, 199
Latin, elements of, why used, 32, 137; where used, 129.
Layman, theologian, 180.
Lebanon, Mount, Council of, 216.
Le Brun, 70, 72.
Lectionary, 79, 399.
Legendary, 46.
Leo, St., 61, 70.
Leo XIII, 24, 41, 83, 132, 231.
Leonian sacramentary, what, 37.
Liturgicon, 46.
Liturgy—Meaning and derivation, 21; advantages, 23; how it affects individuals, society, theology, arts, 23, 24; its origin. 25; how differ from Judaism, 26; what derived from pagans, 26; Church controls, 28; Papal control, 29; Liturgy and bishops, 30; language of. 31; different kinds. 34-41; Liturgic books, 42; Liturgic places, 48; of the Mass. 61, 65; Greek St. James, 62; St. Mark, 62, 78, 125.
Lunette, 372.

MALABAR liturgy, 62.
Maniple, what, name of, origin, 447; use of, how worn, 449; development of. 450; in Oriental church, 452; significancy, 452.
Maronites, 231, appendix
Martyrology, what, by whom published, and when read, 44.
Mary, Queen of Scots, 323.
Mass, first Mass, 69; type of, 72; author of 94; what, how Trent defines, 95; identity with Calvary, 96; how differ, 98; how death on Cross is represented by Consecration 98-99; is it only representative, 101-104; who the high priest, 105; end of, 107; to whom offered, 108; memorable qualities, 108; is it a sacrifice. 109; wherein essence, 109; moot points of, 110; Old and New Testament prove Mass to be a sacrifice, 111-115; the liturgies also, 115; tradition of. 115; names of, 123; origin of name, 124; what name among Greeks, 125; when and by whom first Mass. 125-126; its language, 127; its various names. 138-152; Requiem Masses when said, 147-

151; indulgences of first Mass of priest, 152; postures at, 152-154; efficacy and fruits of, 156-204; fruit ex opere operantis et ex opere operato, 169; its infinite efficacy, 170; measure of its efficacy, 175-184; its infallibility 181-192; its application an quality, 193-204; Missae Novae, 224; where may be celebrated, 232; where offered before Trent 234; where now, 235; Mass on shipboard, 237; in Mortuary Chapel, 237; how often daily, 239; origin of frequent celebration, 238; its restraint, 240; present law, 241; when two Masses, 241; distance and number required, 242; how regulated in United States, 242; exceptions to the general law, 244; when Mass offered, day, 247; Mass, when in Milan and in East, 248; what hour in ancient church, 249; what hour now, 250; is there margin, 252; what hour in Polar regions, 252; exceptions as to hour, 253-258; Mass, structure of, 259-287; Mass, fast and exceptions, 288-289; requisites for, 306; how Pope celebrates, 318, 484.

Melchior Canus, 12.

Melchite Catholics, 129-131.

Memorial of rites, 45.

Menaehon, 47.

Menologe, 47.

Missal, what, by whom published, 42, 81, 82-84, 398; author of, 399; beginning of, 299; varieties of, 401; why varieties, 401; further observations, 403

Mitre, origin, when introduced, transformation, how classified, 492-495.

Monophysites, 133.

Mortuary Chapel, Mass in, 237.

Mostarab, verb, 64.

Mozarabic Liturgy, 37; what, 39; origin and present status, 40, 63, 64.

Mozzetta, 503.

NESTORIUS, 132.

OCTAVARY, 46.

Offertory, 297.

Oil, 331, 411.

Orarium, 459-460.

Oratory, what, how divided, 58; privileges, 59.

Ordines Romani, 37, 46, 80.

Origen, 72.

Osculatory, 386.

Ostensorium, 371.

PALL, 380-381.

Pallium, early history, what, when blest, 487-491.

Palmer, Sir William, 63.

Paroissien, 46.

Paschal I, 335.

Passional, 46.

Paten, what, 365; size, why held by sub-deacon, 366; material of, 367; when lose consecration, 367.

Paul V, 44.

Pax, the, 301.

Pelagians, 24.

Penitential canons, 46.

Penitents, public, 76, 124.

Pentecostarion, 47.

Pepin, King, 39.

Perrone, S. J., 100.

Pius V, 43, 81, 83, 305, 400.

Pius IX, 41, 231.

Pius X, 237.

Pius IV, 400.
Pontifical, what, by whom published, 45.
Portable Altar, privilege of 237; who have it, 238; Regulars and portable altar, 238.
Preface, 298.
Presanctified Liturgy, 34, 130 and appendix.
Privileged Altar, 331
Probst, 70.
Processional, 46.
Propitiatory, 92.
Psalter, 46.
Purificator, 381-383.
Pyx, 370.

Rabanus Maurus, 426.
Renaudot, 68.
Ribbons, missal, 398
Ring, 501.
Rite, what, 27.
Ritual, what, by whom published, 44.
Rochet, 502.
Roll of Ravenna, 37.
Roman Liturgy, what, usage, documents of, 37.
Rubrics, meaning, derivation, where found, 27; how divided, 28, 61; derivation, 398.
Rumanian Language, 135.
Ruthenian Language, 135.

Sacramentary, Leonian, Gregorian, Gelasian, 37, 65, 399.
Sacred Congregation of rites, 30.
Sacrifice, what, derivation, 85; notes of, origin, 86; significations of, 87; how offered, 88; what impulses behind, why shed blood, 90; ends of, 91; how many kinds, 92; why fire, 92.
Sacristies, 48, 60.
Salamanca, 64, 78.
Salamanca, Theologians of, 174.
Salvador, St., chapel of, 64.
Sanctuary Lamp, 331; decrees for, 379; oil for, 376, 411.
Sandals, 504.
Schanz, Paul, Dr., 89.
Sepulchre of Altar, 79; what, where, 313.
Sixtus, Pope, 29, 44.
Slavonic Language, where, 132.
Stations, what, 56, 421.
Strabo, Walafridus, 427.

Stephen II, 39.
Stockings, 504.
Stole, what, how worn, 453; why worn, 454; how derived, 455; its primitive use, 456; its social origin, 459; decrees pertaining to, 461; in Oriental Church, 462; symbolic meaning, 463.
Strainer (colum) 361.
Suarez, 173, 175, 176, 177, 187, 190, 202
Subcingulum, what, 437.
Surplice, 509.
Sylvester, Pope, 29, 308.
Syriac rite, 34; groups of, 35.
Syro-Chaldaic, 127.

Tabernacle, name, object of, 320; position; material, form, 328; decorations, blessing, 330.
Tabernacle lamp, 331.
Tertullian, 72.
Thabor, 332.
Thalamus, 324.
Thomassin, 116.
Thomas Aquinas, St., 118, 169, 180, 184, 192, 197, 250, 309.
Thurible, 387.

Tiara, when first used and meaning of, 485.
Time, how computed, 252.
Toledo, cathedral, 64, 78.
Towel, (finger) 384.
Tract, 295.
Trent, Council of, 81, 95, 101, 167, 250, 400.
Tunic, 517.
Typicon, 46.

UBBLES or Hosts, what, 208; when cease, 209.
Urban VIII, 42, 43, 44.

VASQUEZ, Gabriel, S.J., 100, 102, 109, 179, 184, 194, 198.
Vaughan, Cardinal, 100.
Veil, 384.
Verona Manuscript, 38.
Vesting, 290.
Vesperal, 350.
Vestments, study of, two methods, 424; development, 427; information on, 428-431; color of, 479; supplementary colors, 480; meaning of, 481; when used, 482; supplementary vestments, 483.
Victor I, Pope, 29.

WASHING of hands, 289.
Water mixed with wine, 420.
Wine, how prepared, 205; how much alcohol, 206, 417, 419; licit and illicit wine, 416.
Worship, meaning, public, private, 21; motives of, 22; private insufficient, 23.

XIMENES, Cardinal, 64, 78.

ZUCCHETTO, 495.

DUE DATE

BLX NOV 27 1995

Rec NOV 20 1995

AUG 12 1998

SEP 01 1998

FEB 15 1999

JUN 02 2003

MAY 23 2003

JUN 28 2003

Printed
in USA

COLUMBIA UNIVERSITY LIBRARIES
1010672753